The Churchman.

VOLUME XVIII. NO. 44. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER 928.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, DECEMBER 30, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"BLESSED are they that dwell in Thy house: they will be alway praising Thee. They will go from strength to strength; and unto the God of gods appeareth every one of them in Zion."—Psalm lxxxiv: 4, 7.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH..........At 9 A. M., and 3 P. M.
ALL SAINTS' CHURCH.......... " 8 "
ST. LUKE'S CHURCH. [Sundays included].... " 8 A. M.
Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.
ST. CLEMENT'S CHURCH.......... " 9 A. M.
CALVARY CHURCH.......... " 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION.......... " 9 "
CHURCH OF THE HOLY COMMUNION....... " 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A. M.
CHURCH OF THE CRUCIFIXION.......... " 8 A. M.

Calendar for December.

31. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
7. First Sunday after the Epiphany.
14. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

Poetry.

For the Churchman.

JESUS, THE ANGEL AND WISDOM OF GOD.

When reason fails her light to throw
Around thy footsteps here below;
When morn, nor path, nor guide appear,
And darkling walks thy soul in fear;
If thou a guide wilt have who knows the way,
Seek her who watches at the gates of day.

Beyond the stars her influence runs;
She brighter beams than yonder suns;
When their proud rays go out in night,
She lives a universe of light.
If thou a guide wilt have who knows the way,
Seek her whose splendors crown each new-born day.

When dull and spiritless thy mind,
And once far-reaching thought is blind;
When with slow steps it conquest wins,
Obscure, not clear, its reckonings;
If, cheerful, thou would'st tread a sun-lit way,
That Angel seek who holds the key of day.

If one plain round of thought thy doom,
Nor grateful change cheer thy mind's gloom;
Unplumed thy wings that else would fly,
And bear thy longing soul on high;
Ten thousand paths and means her lips accord,
Th' unspotted mirror of the power of God.

If thought impure thy heart assail,
And with its witching lure prevail,
If oft defiled in turbid streams,
Whose mists e'en mingle with thy dreams,
If thou each sinful stain would'st wash away,
Seek her whose breath impearls the wings of day.

If mourns thy heart her past essays,
Her wrong, her rash, her heedless ways;
If deep repentance flood thy soul,
And God's dark waters o'er thee roll,
One only power can purge thy filmy sight,
The brightness of the everlasting light.

Whate'er thy cares, thy griefs, thy woes,
Or fears that steal thy heart's repose,
Whate'er dark clouds thy hopes obscure,
Or wrongs thy spirit's sense obdure;
There lives, whose ken, deep-searching as 'tis kind,
Expounds all mysteries of the world of mind.

Beyond the stars her influence runs,
She brighter beams than yonder suns;
When their proud rays go out in night,
She lives, a universe of light.
If thou a guide wilt have who knows the way,
Seek her whose splendors crown each new-born day.

Enrob'd in human flesh she trod
The earth, created by her word;
Veiled her resplendent brow of light,
With the thick glooms of manhood's night;
Her heavenly fire illumed her dim abode,
Shot through the gloom, and stood revealed a God.

If now all earthly lights have failed,
In terror hath thy lone heart quailed,
And thou art nigh to cast off fear,
Revoke thy vows, and cease thy prayer;
Thine Angel, Jesus, stands before thy way,
And points thee upward to the gates of day.

New York, Dec. 15th, 1848. H. W. S.

Communications.

For the Churchman.

BAPTISMAL REGENERATION.

Rev. and Dear Sir.—My reply to the questions of Acernus was written in ignorance of the corresponding answer of your esteemed correspondent Mastix, and when I perceived the course which the discussion had taken, I was anxious to avoid interference between two mentally-matched opponents; but as matters now stand, I must respond to the observations of my revered antagonist, of whose name I was in the first instance ignorant, otherwise my article had perchance not been written, or differently worded. I addressed myself directly to him to avoid circumlocution. Distance from large libraries, to which my friend Mastix has access, prevents me from verifying, criticising, or producing original authorities from antiquity; but I am convinced that the gist of this discussion will be found, not in rebutting testimonies from ancient writers, but in the adjustment of ideas concerning which the Reason is cognizant. While I have the utmost deference for authority, I know that the basis upon which authority rests its claims for our acceptance, is the Reason, as distinguished from the Understanding—not the Reason of great minds merely, but of every one who lights a candle, or gives bread to his child—in other words, common sense—and that the appeal to authority of any kind, scriptural, patristic, modern, or ecclesiastical, must be preceded by a settlement of the mode in which the appeal should be made. If, in the following remarks, I appear earnest, I trust Acernus will kindly impute it, not to a deficiency of respect to him, but partly to constitutional infirmity, and partly to the necessity of writing before the post goes out, which does not permit me to be nice in the choice of expressions, but merely to attend to the correctness of my reasoning.

Acernus makes a distinction between two species of Catholicism, one disconnected from Scripture, the other including it. If there be any persons in the Church who hold the first view, I reject it, since nothing can be called Catholicism, strictly speaking, which does not take into the account the first element of Catholic evidence, in point of time, and the highest in point of authority. But Acernus has no sooner asserted this undeniable truth, that Catholicity is a unit from Christ's time to the present, than he desires to deprive it of its body, and to proceed upon a discussion involving the shape and essence of the whole frame, upon a survey of the head. "*So much*" of Catholicism, is not Catholicism. It matters not whether you take away top, or bottom, beginning or end, the result is, in one respect, the same—you have a *part* instead of the *whole*. I know geologists are accustomed to surmise the nature of an animal from the inspection of a single bone. This is well when there are no other data. But what should we think of a person who should undertake to reason out the formation of the human skeleton in a similar manner? There is a sophistry unseen by Acernus lurking at the foundation of his principles. Disguise it by words as he may, and he is a master in the dexterities of language, there is that same individualism which is the root of the monster Radicalism, which he so justly condemns, lying beneath his whole mass of reasoning. He wishes to discard all posterior evidence, affix his own meaning to the words of Scripture, and then interpret the remaining portion of Catholicity, by his individual opinion. I purposely used the word Catholic, at the beginning of my remarks, to bring the matter to this issue. Before a step can be taken in the argument, one question must be decided by a plain yes or no. Have we, baptized members, and divinely-appointed teachers of the Church, *one* ascertained point in theology; or now, eighteen hundred years after Christ's death, are we thrown back into absolute ignorance of *first principles*, without one ruled case, one jot or particle of truth, concerning which we can say, *It is so?* It was because, to my feeble understanding, the position of Acernus seemed to involve this result, and to strike from beneath our feet all settled dogmatic teaching, and open the way to the entrance of endless errors, that I took up my pen. I fully believe that Scripture and ecclesiastical evidence coincide, but I do not think that Scripture can with our infirm intellects be safely viewed without any key or clue to its meaning, and I am too well aware both of my own mental weakness, and the aberrations of mightiest minds, to hazard the attempt. What reason have I to think, that I could stand where Milton fell, like his lost archangel, from Heaven to Gehenna? We are not placed in the position of sectarists who have the Bible, without any true traditionary faith, and dogmatic teaching, and why put ourselves in that posture even for the sake of argument? The doctrine of Baptism lies confessedly at the foundation of the Christian religion. Is the Church so ignorant of what that doctrine is, that her ministers must begin a search after it? Why not equally ignorant concerning the Trinity, the Incarnation, the Apostolic succession, the Resurrection of the dead, and eternal Judgment? Why not say of these truths also that the doctrines concerning them need mending, and that to repair them effectually and permanently, is better than daily patching, and so cast aside all present knowledge, and go individually to Scripture to dig out a faith? For the reason which Acernus assigns for endeavoring the amendment of the Doctrine of Baptism, is, that it relates to things of the soul and eternity, a reason which is common to every article of the Nicene and Apostolic creeds; and since, concerning every one of them, differences have arisen, and may arise, there seems the same necessity for setting about their permanent reparation. Start some new theory respecting the Trinity, say it offers to amend "the science scientifically," and plunge without a clue into the sea of verbally-discordant passages, and what would be the result? It cannot be that Acernus would wish to bring us to this, and thus unsettle the minds of that portion of the clergy and the laity who, he tells us have intellects so unevenly balanced. If I believed the Church was placed in so sad a predicament, ardently as I love her, I would not add one to the Babel of conflicting voices, but would condemn pen and tongue to a perpetual silence. But I hold that we have a message to deliver, clear truths to teach, a faith once delivered to the saints to contend for, and therefore I speak. However, I really cannot understand the position of Acernus; for while he thinks it so necessary to amend our existing theology, he admits that I am a sound writer, an acknowledgment which, coming from such a source, I should, were I vain, deem no small praise. As it is, I take it for an admission of the strict orthodoxy of my view. But if this be so, I want neither daily tinkering, nor wholesale reformation. My mind is built, so let it stand. Thousands of thousands of the clergy and laity throughout the world are in my position, only with infinitely greater erudition, and immeasurably stronger heads. Why break up all this stern and rigid orthodoxy of expression, based on long consent, to introduce an individualism? It can not be done. But if it could. it would neither stand itself, nor permit aught else to stand. Acernus says it is a mere mistake to call the Church teaching as developed by logically-consistent minds, definite and unchangeable. Am I then to understand that it is indefinite and changeable?

If Acernus will refer to the beginning of my first article, he will perceive that my language is carefully guarded. I did not say that the idea was perfectly new to me, that Baptism conferred the initial element of the godly heart and life. Far from it. This is the very principle for which I am contending. But I said "as an invariable rule" and went on to explain that adult baptism, by the necessity of the case, was an admitted exception, not to regeneration, but to the impartation of the germ of moral grace. That germ, together with the consequent regeneration, I contend is given to the infant in Baptism—the regeneration alone to the adult—the moral germ having necessarily preceded the reception of the sacrament, as proved by the doctrine of original sin, and human inability without Divine assistance. The error, as I conceive it, of Acernus, appears to spring from a confusion of terms, and from not rightly applying the figurative language in which the nature of the sacrament is signified. A germ, and a birth, which, throughout all that he has written upon the subject, Acernus seems to consider synonymous, are by no means the same. *Pre-nascent* life is a thing distinct from birth, though connected with it, and I not only most cheerfully grant all that he can demand concerning the influences of the spirit prior to Baptism, but should have thus spontaneously defined my position. And here it may be permitted me to rectify an error, either of the printer, or a lapse of the pen. What I intended to write was, "as there is light *before* the rising of the sun, there is grace before regeneration, &c." I make the same distinction between preceding spiritual sanctification, and regeneration, as there is between the rays that go before the sun, and the *act* of the sun's appearing above the horizon. Now Acernus asks what I mean by asserting that Baptism is the source of moral Regeneration in the face of the fact that I thus grant a prior moral life. If the images here employed cannot convey my meaning, I shall be at a loss for words to do so. *Prenascent life* and *dawning day*, are I think, sufficiently distinguished from birth and sun rise. In commenting on the passage from Bishop Hobart, I explained my idea of Baptismal regeneration, and notwithstanding the opposition of Acernus, must adhere to the *validity* of the interpretation which I put upon his language. Whether he would thus have explained it, is another question. Bishop Hobart, as I could easily show from an extended critique of his sermons, was inconsistent in his use of words, and, while he evidently held the truth for which I contend, fell into a confusion in the application of figurative language, not uncommon even with the soundest minds when the accuracy of symbolism is not attended to by the age. He did not sufficiently discriminate between the new birth of the Spirit, and the fruits of the Spirit. But as to the legitimate interpretation of the word "title" in this connection, I would say, that to have a *title* to the regenerating love of God, is different from having a title to favor at the hands of man. In the latter case, title and possession may be distinct—but it is impossible for me to conceive that infinite justice and love would withhold from an infant, in whose case there is no bar, that to which he has a *continual covenant claim.* Nor is it any valid objection, that the effects of this regeneration of the spirit of man by the Holy Spirit, are not discernible by sense. At no time is sense cognizant of spiritual influences. We may see the effects, but cannot trace them to their fountain head. So far from feeling or expressing any astonishment at the application of the phrase "adoption of the soul," to a change other than the impartation of new affections, I conceive change of the affections to have nothing to do with Baptismal regeneration, either in infant or adult; whereas, if I understand the meaning of Acernus, this is the precise idea which he affixes to regeneration, when he contemplates two, fifty, or I may say, five thousand, regenerations. To be explicit as to my meaning, *I believe*, though I cannot explain the how, or the wherefore, that in Baptism, the Holy Spirit, which may previously have illumined the understanding, dwells in the adopted soul and body, as in a Temple consecrated and set apart for all eternity, (unless His inhabitation be quenched by sin), to the Creators praise and glory—that this in-dwelling is super-sensual and passing knowledge, and vouchsafed as the means whereby man co-operating with God, this whole frail being of ours, renewed from day to day by fresh accessions of grace, granted to prayer, and faith and acts of obedience, repentance and sacramental devotion, may be led on from glory to glory, as by the Spirit of the Lord, until in the παλιγγενεσία of the Resurrection, we, who are now the adopted sons of God, shall be transformed into the image of Him, whom it shall then be given us to see as He is, and, beholding, to be made like Him. This is my *faith*, moulded, I think, in the teaching of Scripture, the witness of Catholic Christendom, the language of the service in which I was baptized, and the Catechism taught me by Holy Church.

Let me now examine the simile upon which Acernus lays so much stress, and which I am far from desiring either to evade or to despise. The argument from analogy is ever deserving of high respect and consideration, since the material and spiritual creations proceed from the same Divine author, and unquestionably exhibit the same principles. But this oft repeated simile makes more powerfully against the argument of Acernus, than any which I could perhaps select myself, and displays in the most striking light, the doctrine of Baptismal Regeneration, which I believe the Church teaches, and which I maintain. For whereas, the maple seed consists of an external covering, containing in its embrace two leaflets, proceeding from the germ, Acernus represents the Sacrament of Baptism to produce only one leaflet, and the other leaflet, necessary for the completion of the analogy, to spring from an independent, unincorporated germ: while on the other hand, the figure is in complete harmony with the teaching which represents Baptism as consisting of two parts, the outward visible sign, and the inward spiritual grace, of death unto sin, and new birth unto righteousness, which duplex constitution is made one in the Holy Spirit, who is at the same time the germ of adoption, and of invisible regeneration. I trust, since I fully embrace the memorable simile of Acernus, he will embrace the doctrine which corresponds with it. This he seems to do, when in contradiction to his first position that, there was a germ and development of moral goodness entirely distinct from Baptismal regeneration including *all* that appertains to the new heart and the new life, he now confesses that he does not exclude Baptism from moral effect.

The necessity of being in time for the post compels me to reply briefly to what remains.

As to the dilemma proposed concerning the children of God scattered abroad, viz., that we must either admit pious gentiles to have been as much the spiritual offspring of God, as His covenant people, or deny that there then were any children of God on earth—I answer, that to propose a dilemma, is not to confirm an assertion. Were the text "my Father is greater than I," in dispute, I might say, that you must either admit that the Father is greater than the Son in His Essential Divinity, or not greater than He, in His human nature, since there is nothing in the words themselves to limit the meaning of the assertion to one portion of Christ's nature, or one condition or phasis of His Being more than to another. And if there were no standard, no pillar and ground of the Truth, who should judge between us? For I would promise you, were I not restrained by reverence, to find quibbles as long as you could find arguments.

St. Paul says "*I have begotten you.*" Regeneration is not in any sense the work of man, that is, the Regeneration about which we are contending, but of the Holy Spirit of God the Father.

"The performance making empty the seal and signature"? Nay! the seal and signature signifying the actual fulfilment of the promise.

In conclusion, I would say to Acernus, that I have no desire to continue this controversy, since it loses itself in the invisible. It would be impossible for him to change my views without taking down every rafter of the frame work of my mind, and leaving me that I dread to think of. If the difference is merely a verbal one—as I am sometimes inclined to think, there is no reason for changing. The Church, my dear Sir, is now heaving and pitching like a ship in a storm, and more perilous days still are coming. We have seen but the beginning of sorrows. There are tempests to windward, and an iron shore on the lee. We neither want daily patching, nor wholesale alterations, but dogmatic teaching, well-defined symbolism, connecting the visible with the unseen, stout hands, pure hearts, firm faith, unwavering constancy to old paths, old ways, old words. If we are wrong it is too late to alter. You cannot rebuild a man of war in action. While you were attempting it, you would be where there is no retrieve. But for one, I am content to take my stand with judicious Hooker, Bull, Beveridge, Waterland, Pearson, and Bishop Seabury.

Waddington. I. H. H.

P. S. Since despatching the answer to Acernus, I perceive that I have probably misapprehended the meaning of his expression, "so much of Catholicism." It results partly from the obscurity of the whole clause containing it, and partly from the different significations we applied to the word Catholic. When I said that Baptismal Regeneration, as contradistinguished from his theory, is a Catholic Doctrine, I used the word Catholic as signifying universality alike in point of time and reception. The fundamental notion in my mind is that the Church is a living Divine Body, in very deed united to Christ and indwelt by Him in all ages, according to the promise, "Lo I am with you alway, even to the end of the world," and I spoke of Catholicity as universality and consent of Christian teaching from Christ's time to the present moment. Hence when he spoke of going "directly and *exclusively* to Scripture," of "omitting Catholicism" in the sense of any body of evidence distinguished from Scripture, of considering the inspired writers as alone conclusive authorities, I conceived him to mean, by testing so much of Catholicism by Scripture, confining himself simply to the teaching of apostolic times as proved by Scripture. Had he proposed testing the doctrine of regeneration by Scripture, I should have understood his meaning. This I am willing to do. That doctrine, as declared in the Baptismal service is that we are "spiritually regenerated in Baptism." This I am willing to put to the proof of Scripture. But I will not test an individualism. Let him first show that the Church Catholic, or our branch of it, holds his theory, and then I will join with him in subjecting it to the test of the inspired word—but I will not be withdrawn by any artifice of language from the ground, that while Scripture is the supreme authority, inasmuch as nothing which is not written therein nor may be proved thereby, is to be demanded by the Church as an article of belief, yet that there is a Church between the individual and the Scriptures whose office it is to bear witness to, and propose the truth. An individual opinion, call it what you like, new doctrine or development, stands self-convicted. I regret my obtuseness, but even now, I have no clear idea of what Acernus means by including it (i. e. ecclesiastical catholicity), "in the lump, in the foundation on which the whole structure rests." It appears only a verbal excuse for setting aside the teaching of the Church, and substituting private opinion—in other words, affixing to the lump of ecclesiastical testimony, an individual interpretation, and then saying you retain the testimony. So that, after all, it comes to the same thing. We are required to investigate a previously-unheard-of doctrine, originating in the nineteenth century, and put forth for the purpose of *amending* the previous teaching of the Church Catholic in all places and ages, and of *widening* its scope after the manner of *Mr. Newman's developments*, and, under the plea of a supreme regard for the authority of Scripture, to place exclusive reliance on our own understanding. I withdraw, therefore, nothing from the body of my remarks, but the misapprehension of a single expression. Even the simile of the geologist's bone holds fully. For I consider it unsound to say that Scripture is the sole ground of a conclusive appeal. God never gave man a Bible without a Church, or a Church without a Bible—and I hold it for a first principle, that what the Church has *never* authoritatively taught, is not to be regarded as the teaching of the Bible. I would wish Acernus to understand that I am not opposing, although I do not approve, the vague and declamatory application of the word regeneration to moral amendment and repentance in the sense of "*renewal of our Baptismal blessedness,*" but his denial that Baptism is the *source* of that spiritual regeneration which is *renewed*. Let him grant that in Baptism *alone* we are *first truly* made *children* and *temples of God*, and if *he* choose to use the word regeneration to signify the restorative *effects* of repentance, I have nothing further to say, although I consider that, strictly speaking, there are only two perfect regenerations, one in Baptism, the other at the day of Judgment. I beg that this may be considered as a P.S. to my last communication, written after the departure of the post, for which I had to hurry. I. H. H.

For the Churchman.

THE WEST.

NO. VII.

The rapid strides of Romanism in the West is a topic with which most of our readers are familiar; every public meeting for religious objects, among the Protestant brethren of the East, is impressed again and again with the undeniable nature of this truth: but public meetings, after all, are not the places for truthful impressions; exaggeration is their prominent characteristic; and the instance before us forms no exception to the general rule. The efforts of the Roman Catholics are, no doubt, great; but their success is very disproportionate. They compass sea and land to make one proselyte, but they make then only *one*. I must confess that I never yet saw evidences of even slight success on the part of the Romanists in making converts: they are, in good sooth, the very worst of missionaries in this country. Their mode of life, their education, and everything which forms a constituent of their character, prevent them from operating extensively on society; and their only hope of success is to begin at the beginning. Their system requires for its success to be made one of the first elements of education: if an individual is not Romanized young, there is scarcely a probability that he ever will be. They appear to be aware of this; and, consequently, their principal efforts are directed toward education; and no doubt they outstrip all their competitors in the facilities which they afford for instruction, such as it is: and occasionally make a few converts, which, when duly blazoned over the country, frightens half the honorary members of I don't know how many societies out of their propriety. Their increase is not owing to their success in proselyting, but altogether to imigration: and with all their efforts there are a great number that stray away imperceptibly from their folds, of which the world never hears a word.

I am inclined to think that there is more anxiety felt on this subject than there need be: their success as missionaries is out of the question; and the results of their educational system are by no means formidable. It is true, their schools and colleges are duly puffed. A person, as a matter of course, expects this; it is only a part of the machinery which moves everything amongst us: but aside from this, many intelligent people fall into the belief, quietly and without reflection, that their system of education is the best one. This sentiment is by no means uncommon even in the East: but it appears to me utterly destitute of foundation. They contrive to make an impression at an examination; but every one who has arrived at the dignity of A. B. knows how much this is worth; but when tried by a searching scrutiny, they are found to produce little true scholarship: and what is still more important, they fail to give that moulding to the mind, that discipline to the intellect, which is the true object of education, and the only earnest of future excellence.

It might appear that men, whose lives are devoted exclusively to the cultivation of letters and the practice of education, would be the very best qualified for giving instruction; whether they use these opportunities or not, the initiated only can tell; but, so far as my experience qualifies me for forming an opinion, I should pronounce their attempts at education a decided failure. There is a want in the intellectual structure of those who come from under their teaching which strikes you at once; their judgment is apparently good, and their reasoning correct up to a certain point; but then they suddenly diverge, and manifest glaring impotency. You would be inclined to say, from a conversation with some of them, that there was a want of balance in their intellectual faculties: the logic which was so ready on some subjects deserts them suddenly on others, and their conclusions are almost infantine. The fact is, their education tends to make *things*, not *men*, ready tools instead of self directing agents; and, accordingly, a certain set of ideas are drilled into their pupils without the effort or the desire to develop the powers of the mind, which, when developed, can be exercised on all subjects. If such be education, it is certainly not much beyond that which the boy bestows upon his parrot, either in its character or its results.

The Jesuits, I believe, are the principal educators in this part of the country; but they fall very far short of what is generally expected of the disciples of Loyola. We all differ perhaps somewhat in the idea we form of persons and things which have attracted much of our attention before a personal acquaintance. A Jesuit, however, is an historical character, an individual of a species, all of whom, by a system of peculiar training, are rendered substantially alike. This fact removes a great many of the obstacles to harmony of opinion, which might exist with regard to other subjects. The salient points of their character are, I believe, generally admitted to be great ability combined with a very slippery morality. They might perhaps be styled, as a body, what Buonaparte has been as an individual, "the perfection of intellect without moral principle." If these representations be correct, the disciples of Loyola must have degenerated very much. Perhaps, however, we err in taking, in an absolute sense, terms which may only be relative: prominence in one age may require very different qualifications from prominence in another. The person who might be considered a prodigy of learning or of parts in the dark ages, as they are called, would be far from exciting admiration in the present: and the system which gave a class of men an influence almost unbounded, in an ignorant and sensual period, might be rendered useless by the progress of society. Though all this may be true, and much more that might be said, still we must be always disposed to associate the idea of greatness with men who have played so important a part in the history of Europe, and have ruled so despotically in the cabinets of monarchs. It was so with ourselves: we had learned from the cradle to hate all the Jesuits with true Protestant zeal, but still we had a kind of fear for them also: our little imagination had conjured up a monster of no very amiable proportions, and our subsequent reading only served to give more reality to these conceptions: we looked forward to our first interview with a veritable *live* Jesuit, as an intellectual feast which would satisfy the longing of years. The time at length came, and we were gratified in our wish under rather singular circumstances. But alas for the dreams of our youth, how we were disappointed! We believe it is our luck always to be so in our expectations of great personages; but the reality never fell so far below its reputation as in the present instance.

Our acquaintances (they were two with whom we happened to travel), though deficient in all the higher qualities which are attributed to the Jesuits, were by no means wanting in these questionable traits of character, and which are far easier of imitation. They were, of course, familiar with the usual argument in favor of Romanism, drawn from uninterrupted succession and tradition, taking care always to have the facts which called for a reformation and occurred in it, distorted or falsified, so as to fall in smoothly in the course of their argument. The flippancy with which they usually run over these, show at once their arguments are drawn from their memory and not from their logic. Question their premises or correct their representation of facts, and they are generally as helpless as children: anything which throws them off the accustomed track, entirely disconcerts them. This I found in more instances than one to be the case, and is so far directly contradictory of the opinion which assigns so much learning and logic to the Jesuits of the present time. It must be conceded to them, however, that what they are lacking in strength they make up in pertinacity: whether it be owing to obtusity of intellect, or to the result of long habit, they are sure to adopt the same positions, though beaten from them a dozen times. In their perseverance in returning always to the same track, they form the best illustration I have ever witnessed of "reasoning in a circle."

That they should make the most of every historical occurence, and occasionally take a jump in their conclusions, did not surprise me: it is a practice not exclusively confined to Romish Jesuitism; but for graver moral delinquencies in the support of character, I was, I must confess, unprepared at the present day: yet these gentlemen (one of them high in position in the Romish church) did not only equivocate, but were guilty of absolute downright falsehood. Amid all the bad qualities which history attributes to the order, there was one redeeming quality, as it appeared to me, in their characters: I allude to the great self-control, the perfect coolness with which they bore every disaster and subdued every obstacle to their desires: but less trace of this did I find than of any other of their celebrated qualities. To particularize would be here out of the question, but to merely allude to the conclusions of my own mind, I should think that, on the whole, the good qualities, or rather the great ones, of the Jesuits are generally overrated, while their evil ones are scarcely drawn in characters sufficiently hideous. It may be objected that it is unjust to generalize from a particular instance: while, however, my eye is directed more especially to a particular case, yet my conclusions are drawn from a variety of instances. In all I found the same general characteristics, the same disregard of truth and honor, the same disposition to make good a position by a violation of all logic and history—in fine, the maxim practically acted upon, that "the end justifies the means."

The polish and courtesy for which so much credit is generally given them are, in the great majority of cases, very superficial: when chafed and disappointed, the animal is sure to appear in his true character. In fact it may be well doubted whether they possess the attributes of character above alluded to at all; there is an absolute want of manliness in their whole demeanor, which any one of ordinary penetration can immediately perceive. The furtive glance, the cat-like tread, the very subdued manner, mark the true Jesuit, and put you on your guard at once. It is scarcely possible to look on one of them without suspicion: enter into conversation, and at first they are as bland and as honeyed as possible; their courtesy is exaggerated; it is like the politeness of the man you have offended: talk about religious matters, and in the beginning their concessions are most amiable; they are ready to admire everything that can be considered praiseworthy in the religious world around them, but they generally end by the well known denunciation of heretics. Jeffrey or Macauley couldn't manifest more tenderness in handling the few excellences of the author they were about to gibbet, than these gentlemen do in palliating the slighter faults of the heretics they were about to consign to destruction.

On the whole, I scarcely think that this country has much to fear from the peculiar tactics of the Jesuits. The only thing which renders them really formidable is one of the most ordinary points in their system—their clear conception of what they are aiming at, and their dogged perseverance in attaining it. This unity of object and of purpose gives them an immense advantage over competi[illegible] stead of realizing unity, are becoming every day more fragmentary; and who would probably manifest more intense repulsion if *Puseyism* did not happily afford them a point against which to concentrate all their sympathies. S.

For the Churchman.

Mr. Editor.—As something has lately been said in the Churchman in regard to the cost of the Bibles and Prayer Books of Churches in town, perhaps a little information on the subject will not be unacceptable to country parishes that wish to procure new copies of the sacred volume and of the Book of Common Prayer for the Chancel, or to have old sets rebound. Persons residing in town either are or can make themselves well acquainted with the best editions and the prices of books, and with the best binders, etc.; but persons from the country oftentimes find it difficult to purchase books of the best editions, well bound, without paying extraordinary prices.

We have a set of books obtained within the last year for our own parish, which have been much admired both for the solidity and the elegance of their binding, and which, considering the number, eight in all, are by no means dear. The set consists of a Bible, two octavo Prayers, and five duodecimo Prayers. The Bible is an Oxford quarto, with the Apocrypha, bound by Hayday (allowed by judges to be the best London binder) in purple Turkey Morocco, with gilt tooling and edges, and has two clasps. It was purchased of Bartlett & Welford for twenty dollars. It has very clear and large type, and is sufficiently large for a small desk or a lectern. Larger Oxford quartos may be had, in plain but good binding of Turkey Morocco, for ten dollars, and in same, with gilt tooling, for twesty-five. These may be had of Mr. Thos. C. Butler, agent of the Bible and Prayer Book Society, No. 20 John st, either in sheets or bound. A very beautiful Bible, purchased by Mr. Wm. H. Harison of one of the London Societies for twelve dollars, was, and I believe is now, to be seen at the Depository. Mr. Dana will import them to order. The quarto Bible is large enough for the desk or lectern of almost any country parish church. The Oxford Folio Bible is very expensive, and being generally of the largest folio size, is hardly needed for a small church.

The octavo Common Prayer, of the set referred to, were of the standard edition, large octavo, and were purchased in sheets of Mr. T. C. Butler for one dollar a copy, and bound to match the bible, by Matthews & Rider, Fulton st., who are considered equal, at least, to any binders in New York. The binding was two and a quarter dollars a copy. The other Common Prayers were also bought in sheets of D. Appleton & Co., for ninety cents a copy, and were bound in similar, though plainer, style, for one and a half dollar the copy. The octavos were for the altar, and the others for desk and sedilia. Each volume was lettered on one cover with the name of church, town, and date; on the other, the cross was impressed in gilt tooling, the charge for which was three and a half dollars. Thus a suitable set of books, of the best editions, substantially and elegantly bound, was procured for forty-two dollars, and with care will last a generation. No parish should think of purchasing a Bible without the Apocrypha; and an Oxford copy of the sacred volume, though bound in the plainest style, unites every desideratum—pure white paper, large type, black ink, and substantial binding. It would be well for every parish to purchase Common Prayers in sheets. They can then be bound to match the Bible; and some good binder can be selected to do the work. The books, especially those of larger size, for sale in stores, though showily bound, are often deficient in strength, solidity, and neatness of finish; and in the course of a few years require rebinding. Though these things are of minor importance in comparison with others, yet, when we reflect Whose "Word" it is which is to be read and preached, and to whose "glorious Majesty" the sacrifices of prayer and thanksgiving are to be offered, too much pains cannot be taken to secure the best copies of the sacred books from which the one is to be read and preached, and the other offered. If, in any case, this result shall be accomplished, it will fully reward your humble friend,

Country Parson.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION XII.

I have several times referred to the fact, that the Church refuses to acknowledge the validity of the ministrations of these sects, or to acknowledge them to be legitimate branches of the Church. Whatever misunderstandings and alienations there may be among the different parts of the Church, they are all agreed on this point. It will be well therefore, to devote a little time to its consideration.

A sacred trust was committed to the Church at its institution. In the language of St. Paul, it was made "the Pillar and ground of the Truth" (1 Tim. 3: 15), and its duty is to preserve "the faith once delivered to the saints" (Jude 3).

It can hardly be necessary to prove, that the value of the Church must depend upon its adhering to the Faith, and upholding the doctrines and principles of Christianity. Our Lord came into the world to provide a way for the salvation of men. That way is not the mere dictate of the conscience—the offspring of human reason. It is a direct revelation from God. And, as we learn from Revelation itself, the way of salvation which God has chosen, is not such as that the unrenewed heart and mind of man will readily understand or approve. To the Jews it was a stumbling-block, and to the Greeks, foolishness. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned" and he is yet carnal, (1 Cor. 2: 14). And if any man will become a Christian, he must take up his cross daily and deny himself, (Luke 9: 23).

These things are sufficient to show that there will always be a tendency in human nature to corrupt the Gospel and subject it to its own control and modifications. Hence the Church was committed to an unceasing warfare against this corrupting tendency. Those who in their sincerity are ignorantly in error, as well as those who are wilfully perverse, would contend that their opinions were right, and that the Church is wrong. And the matter would come to the pass, that either the Church must yield or they would secede, and organize themselves into a church, claiming to be acknowledged as a Branch of the Church which our Lord instituted, and to have their ministrations acknowledged to be valid. If now, the Church is obliged to acknowledge these claims, she gains nothing by their being a different church. She sanctions their doctrines and doings—that is, acknowledges them to be true and good in one case as much as in the other. Thus a few Presbyterians, by threatening a secession, may control the whole Church, and compel it to become Presbyterian. A few of the Presbyterians, by the same process, may compel the Church, with the rest of the Presbyterians, to become Congregationalists, and a few of these Congregationalists becoming Unitarians or Universalists, may compel the whole Church, Presbyterians, Congregationalists and all, to become Universalists, and acknowledge the doctrines and usages of that sect to be the true and uncorrupted Gospel of our Lord Jesus Christ.

And thus any handful of men, by a pertinacious adherence to what they may chance to think is right—or by persisting in what they know to be wrong, for the ruin of the Church, may compel all other members of the Church to yield their opinions—violate their own consciences, and adopt the opinions and preferences of the few, unless the church hath the right to interpret for herself the Scriptures and exclude those who do not conform to her interpretation of the divinely-appointed terms of communion. It is no matter so far as the point now before us is concerned, whether the church is obliged to tolerate them, holding and inculcating their errors within her bosom, or to receive them to communion, and acknowledge them to be on an equal footing with herself after they have become organized into another body. In either case she is alike compelled to acknowledge that their opinions are good and scriptural, that whatever she has held different from them is either unimportant or erroneous.

The right to be exclusive is claimed by every sect and church in our land. No denomination will open its Pulpits indiscriminately to those that are recognised as ministers in other denominations. They will receive none in fact, who do not mainly agree in sentiment with themselves. If they should do otherwise, their creeds and standards would be disregarded and contradicted, and the denomination itself would lose its distinctive features. Hence they are all more or less exclusive. The Presbyterians would not receive to their Presbytery, or admit to preach in their Pulpits, men who deny the Divinity of Christ, or the future punishment of the finally-impenitent. Universalists will not fellowship and harmonize with those who hold high Calvinistic notions of Election and Reprobation, or who deny the sacredness and binding obligation of the Marriage Covenant.

This is only what each sect and church in our land is doing. There is no one of them that is not seeking to extend its communion. They have applications from persons and societies of persons to be received into union with themselves. This devolves upon them the necessity of ascertaining what are the opinions and character, and usages, of the applicants. The church examines into these matters, and accepts or rejects their application as it is found necessary.

Now the refusal to receive applicants is based on the same principle as the expulsion of unworthy members, or the refusal to be in communion with them if they organize themselves separately into a distinct church. It is the right to decide for themselves what are their own terms of communion, and to exclude all that will not conform to them.

The same right to be exclusive must belong to the Church. It will be conceded that the Church ought to preach the true Faith, and rightly and duly to administer the sacraments. Without the right to be exclusive this could not be done. Its distinct existence could not be preserved. For if the Church may not decide for herself what are the essentials of Christianity, and whom she will receive and be united with, and so, on the contrary, whom she will reject and not be united with, she must receive all that choose to take to themselves the office of Preacher, or organize themselves into a church, professing to receive Christianity *as they themselves understand it*, and to keep Christ's Commandments *as they themselves expound those commandments*.

A glance at the diversities of doctrine and opinion held by the different sects in our land, shows that there is hardly a doctrine or a practice that might not be thus introduced and prevail, instead of "the Faith once delivered to the Saints."

If now the Church may not exclude any, but must receive all that choose to come as a part of herself—on their own terms, instead of their conforming to hers, she must receive their members to feed at her Tables, and their ministers to preach from her pulpits—for unless she does this she excludes them; or, which is the same thing, declares that they are no part of herself.

The consequences of receiving them all, are easily foreseen. There would be such a variety and contradiction as would divert the attention of people from the devotional part of their services, and convert the seasons, which ought to be devoted to worship, into an intellectual gymnasium or a theological digladiation. The great mass, from having so many different doctrines, and so much contradiction in matters of faith, would become avowed and unblushing infidels; and the few that remained and professed to be believers, would be brought to the very lowest standard or quantum of faith that might be advocated by any class of preachers, or run wild in the licentiousness of fanaticism. Every new theory must be received and circulated through the whole church. No matter by whom originated. No matter how wild. It would find followers and advocates. They constitute themselves a church, and their leaders, Preachers, and must be received as a legitimate Branch of the Church. And thus the Church must be open to all, and the preacher of each new sect, each wild fanaticism, or daring blasphemy, be allowed to hold forth in the pulpits and before the congregations of that Church which the Blessed Saviour purchased with His own blood, wherever and whenever they choose to present themselves for the work of their calling.

Thus we see, that if we deny to the Church the right to be exclusive, we make its continued existence—to say nothing of its soundness in the faith, and purity of worship, and discipline, utterly impossible.

It can hardly be necessary therefore, to show from the Scriptures, that the Church has this right. It is implied in the very fact of its existence, and of the intention that it should continue to exist until the second coming of our Lord. But there are passages in which it is distinctly implied. Thus when our Lord directed the reference of the case of an offending brother, after all proper efforts at a private reconciliation had failed, He implied the existence of this right. "But if he neglect to hear the Church, let him be unto thee as a heathen man and a publican" (Matt. 18: 17). A "heathen man," is of course one who is out of the Church, and a "publican" was one who was held in such an estimation by the Jews, that they would have no friendship or familiarity with him.

In this there is implied no infallibility for the Church, but only the right which every religious sect, and every society of persons associated for any object, find it necessary to adopt and act upon in order to preserve their distinct existence.

Now the Scripture contains the Gospel which the Church is to preach—and the terms of Communion which she is to adopt, and should enforce. We claim for the Church no right or authority to make laws of her own, except so far as shall be necessary for the performance of those functions which her Lord gave her to do.

But the Church must have the right to interpret the Scriptures for herself, to decide what are the instructions that have been given her. There is no extraneous judicature—no body having authority over her to which she is subordinate, and to which an appeal can be made.

Although the Church has always had creeds and canons of her own composition, yet these have always been regarded by her as either brief and convenient statements of what was contained in the Scriptures, or such subordinate regulations as were necessary for the due performance of the divine functions entrusted to her, and which therefore she had a right to make. The Church has never claimed the right to make additions to the Faith or to decree anything contrary to the Scriptures. It is true, indeed, that the Roman Branch of the Church has advanced such claims. And in withholding the cup from her laity in the Sacrament of the Lord's supper, it acknowledges that our Lord instituted the sacrament *in both kinds* and directed it to be so received.[*] And it may be said that Romanists generally hold that they have a right to decree, from time to time new articles of the Faith—which must be received on pain of damnation.

The Church of England, on the contrary, claims no such right or authority She says that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." "The creeds [the Nicene and the Apostles,] ought thoroughly to be received and believed, *for they may be proved by most certain warrant of Holy Scripture.*" "The Church hath power to decree rites and ceremonies, and authority in controversies of Faith; and yet *it is not lawful for the Church to ordain anything that is contrary to God's Word written*, neither may it so expound one place of Scripture that it be repugnant to another."[†]

Since, then, the Romish Branch of the church claims the right to decree new articles of faith, and rites, and ceremonies, which are contrary to the Scripture—the rejection of these sects by her might be nothing to their disadvantage. Her rejection might be their commendation.

But when their ministrations are disowned by the Oriental Branches of the Church which have never fallen into the Romish corruptions, and never claimed the right to add to "the Faith once delivered to the saints," and by the Reformed Branches, which have returned, for their Standard, to the Scriptures alone as understood by the Primitive Church, the case is materially different. A decision in which all these Branches of the Church—every body of Christians that can be identified with the church spoken of in the Scriptures, diverse and divided as they are on many important points—carries with it a weight of moral power that cannot well be disregarded.

Now the Church has, from the very first, steadily and uniformly refused to recognise sects which have arisen within her bosom as valid branches of the Church itself. There were scores of such sects before the conversion of Constantine: the period which is generally fixed upon by the sects as that at which the corruption and apostacy of the Church commenced. Even in the days of the Apostles, such sects arose. St. Jude, and also St. John, allude to them.

Before, therefore, the example of the Apostles and the light of inspiration had ceased to be its immediate guide, the Church refused to acknowledge sects that had thus been got up by seceders, in opposition to herself, not merely for holding errors—but also, and chiefly for being sects. St. Paul says of them, that they hold not "to the Head from which all the Body, by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God."[‡] By "*holding to the Head*" the Apostle means something more than professing to *believe in* Christ. Without that they would not be considered Christians: and with it they could not be spoken of as "not holding to the Head," if nothing more was meant by the words than believing in Christ, or professing to receive Christianity as they themselves understood and interpreted it. The language refers to an outward unity—a visible connection in the Church "which is His Body" by "joints and bands," and they of whom the Apostle was speaking, were persons professing to be Christians without being in the Communion of the Church.

From first to last, therefore, the Church has claimed and exercised the right to exclude from her communion, and from identity with herself, all that have arisen as our modern sects have done.

Questions often arise between a society and one or more of its members, out of something that depends upon or involves a construction of their laws and regulations. And in all such cases, the society, though in some sense, and to some extent, a party to the controversy, claims and exercises the right to interpret and put an authoritative and final construction upon its own laws. In a Temperance society—a Literary Association—a Mason's Lodge, or an Odd Fellow's Encampment, a question arises concerning the conduct of a member, whether certain acts alleged to have been performed by him, are violations of the principles and rules of the society, or not. There may be differences of opinion on the subject, even among the members who are not implicated in the disputed points. Yet these societies never think of appealing to any other body than themselves, and their own judicatories. A question arises between a citizen and the commonwealth, whether he has broken its laws and incurred a penalty or not. The commonwealth decides the question by its Courts or by its Legislature, and never for a moment thinks of referring the question to any extraneous arbiter or judicature. A question arises between an individual State, or perhaps several of them, and the United States. Something of the kind did occur between South Carolina and the Union, in the well-remembered case of *Nullification*. The general Government—though a party to the controversy—decided the question itself, and would have enforced its own decision in the case, as it clearly intimated, by an appeal to arms—if the nullifying state had not submitted.

Instances involving the same principle occur almost daily in every religious body in our country. A member of the Presbyterian church, for instance, is represented to have committed some offence against the rules and regulations of the society. He thinks perhaps, that his act is liable to no blame or censure. The matter is brought before the Session. It may be carried up to the Presbytery—and to the General Assembly. But how high soever it be carried, and wherever it may be decided, the Presbyterian church claims the right and authority—as Session, Presbytery, General Assembly, or in some other capacity, by herself and her own judicatories, to interpret her own Documents—decide upon the acts of her own members—and deal with them according to her own decisions. She never thinks of appealing to any judicature out of her own communion, or of allowing her Formularies and Laws to be made of none effect by the pertinacity of their private interpretations. She puts her own interpretation upon the law—judges of the acts of her members, and they must submit—or be excluded from her communion. The excluded members may be in the right, and the church altogether in the wrong, in the case. Yet if she decides against them, and excludes them from her communion, they are no longer members of the Presbyterian Church.

The same is true of every sect and church in our land. In some few they claim the right to exercise discipline over their members—to decide upon the terms of communion which they will adhere to and enforce. And if any number of their own members choose to depart from them, or organize on a different basis, they are forthwith regarded as a distinct body—another church.

If, then, we allow the Church to have this right, the line must be drawn somewhere, so that all beyond it will be excluded. In excluding all as new sects which have been founded by persons that had forsaken or been expelled from her communion, established on a different basis, and in a country where they wage perpetual warfare against herself—she pursues a course that is perfectly consistent, and the only one that can secure her integrity and perpetuity—she is adhering to the fundamental principles laid down in the Scriptures.

It is sometimes thought that all should be recognised and acknowledged, who hold to the fundamental articles of the Christian Faith. But who is to decide what are the Fundamental and essential articles? If the sects themselves—then none will be excluded, for none of them will admit themselves to be deficient in these points. Shall the sentiment of the majority prevail? The Church herself is always the majority. Even at this day she is more than ten to one against all the sects combined. And besides this, she has a past of nearly two thousand years to appeal to, and to learn from the ages before us, what have been held to be the essentials of the Christian Religion by those who are now glorified. And they of course, are always a majority against those living in this or any one age.

If the Church should draw a line excluding some of the sects and receiving others—those excluded would have the same ground of complaint that they now have, and could enforce their demand to be received by an appeal to the precedent set in the reception of their more highly favored brethren. For the common ground upon which they all stand, is sincerity in the reception of the Christian Religion, as they themselves understand it. Whereas, the ground on which the Church stands, is the fact that she was divinely instituted to keep and inculcate this sacred trust—the Christian Faith—whereby alone men can obtain the remission of their sins, and are made partakers of the kingdom of Heaven.

But the fact is, all these sects have violated and rejected some of the principles of the Christian Religion which the Church holds and always has held, to be fundamental. In this I refer not only to her view of the unity of organization and jurisdiction of the Church in each particular nation—but also to her view of the Sacraments, the Ministry and the Worship. But an investigation into these points would lead us aside from our plan and require more time and space than can be devoted to it—I refer to the fact only for the purpose of saying that the Church must draw the line where she has drawn it, or depart from what she has always held to be fundamental points in the sacred trusts committed to her.

But after all, it is unnecessary to insist upon this point. For if the Church should recognise these sects as legitimate Branches of the Church of Christ, and acknowledge the validity of their ministrations—they could not be identified with her so long as they continue their distinct and separate organizations with ministries and congregations of their own, separate from hers. The sects themselves cannot be identified with her. Their origin is different. Their organization is different. Their history is different; and until their sectarian existence ceases, they must be distinct from the Church. When their organizations are dissolved, and they cease to be Presbyterians, Baptists, Lutherans, Methodists, &c., &c., their members, as individuals, may be received into the Church and identified with her existence. But until then, no recognition or acknowledgment by her can be of any advantage to their ecclesiastical position. She cannot acknowledge that they are herself, and that she is somebody else. She can neither change her own identity, nor the history and circumstances of their origin. These things are fixed beyond the possibility of recall in the inexorable past.

I trust now that it is perfectly evident that the Church has done only what she had a right to do, and has acted a consistent and uniform part through the whole period of her history, including now over eighteen centuries, and has taken the very course that could preserve her existence. At all events, there are none that can condemn the principle on which she has acted, since they have all found it necessary to adopt and act upon that principle themselves. Without it, neither their existence, nor hers, could be preserved.

D.

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[*] Articles vi., viii., and xx.

[†] Waterworth's Council of Trent, Part ii., p. 141, Sess. xxi., Chap. i.

[‡] Jude 19, 1 John 2: 18, 2 Col. 2: 19.

[*] Col. 2, 19.

For the Churchman.

Rev. Mr. Editor—In reference to the article in your paper of Dec. 16th, from the Scottish Magazine, headed, "On an Amphibolia in the Baptismal Service," I beg leave to offer a few remarks. I may premise that I was at first quite disposed to agree with "Presbyter" in his interpretation of the Collect in the office of Baptism, but have been induced, by the slight examination which I have been able to make of authorities on the subject, to change my opinion.

The Collect, in question begins thus: "Almighty and Everlasting God, who, of thy great mercy, didst save Noah and his family in the Ark from perishing by water," which "Presbyter" considers it to be "very self-evident" is to be interpreted, "Who didst *save by water* Noah and his family in the Ark from perishing." So self-evident, indeed, does he consider this to be, that he offers no proof for it, except that "the whole strain of the Collect concurs with 1 Pet, iii., 20," which verse ends with the expression, (in our translation,) "wherein few, that is, eight souls were *saved by water*." But this is by no means the only mode of rendering the original διεσωθησαν δι ὑδατος; for the preposition δια is allowed by commentators to have, in some instances, the sense of "through," i. e., "notwithstanding," as well as "through," i. e., "by means of." Thus in Rom. ii. 27, "Shall not uncircumcision, which is by nature, if it fulfil the law, judge thee, who by" (δια, i. e., *notwithstanding*) "the letter of circumcision dost transgress the law." And in Gal. iv. 13, "Ye know how, *through*" (δια—*notwithstanding*) "infirmity of the flesh, I preached the Gospel unto you." And if I may venture to allege the famous passage in 1 Cor. iii. 13, "He himself shall be saved, yet so as *by*" (δια—*through—in spite of*) "fire," i. e., a severe trial; or, giving a different sense to οὕτω δὲ ὡς, "like as one saved *through*" (δια—certainly not *by means of*) "the fire." This may be thought sufficient to show that the passage of St. Peter is not necessarily to be rendered "were saved *by* water." And thus is taken away the only proof which "Presbyter" thinks it necessary to adduce in support of what he considers, indeed, to be "self-evident."

But let us see whether this appears to us so "very self-evident," looking merely at the wording of the Collect in question. The phrase, "who of thy great mercy didst save Noah and his family in the Ark from perishing by water," is certainly not the most natural way of expressing the idea, "who didst *save by water* Noah and his family in the Ark from perishing," nor is it very easy to read the former phrase so as to give it the signification of the latter, which is what "Presbyter" recommends.

And if we refer to the Collect in the first book of Edward VI., to which our's corresponds and is nearly similar, we find that it begins, "Almighty and Everlasting God, which of Thy justice didst *destroy by floods of water* the whole world for sin, except eight persons, whom of Thy mercy (the same time) Thou didst save in the Ark." From which it is evident, that *not the "conservative"* agency of water ("sustaining the ark,") but its "*destructive*" (submerging the ante-diluvians) is the thing intended; and that the similarity here adverted to, is not between the water of the flood and the water of Holy Baptism, but between the salvation in the Ark and the salvation in the Church; the express mention of the "perishing *by water*," seems to indicate also the *opposition* between the destruction by that water, and the salvation through the water of Holy Baptism. In the succeeding clause of the Collect, indeed, the comparison is made between the waters of the Red Sea, through which God did "safely lead the children of Israel," and the waters of Holy Baptism, which is expressly said to be figured "thereby."

If these hasty remarks are just, it will follow that the ordinary and more natural manner of reading the Collect is the correct one.

S. X.

For the Churchman.

> "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal: and though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."—1 *Corinthians* xiii. 1—7.

The above passage, in the great principle which pervades it, may be considered as an epitome of the whole Bible. Sound evangelical knowledge must convince every man that our religion is eminently practical—thoroughly practical—practical in the highest moral sense; that is, requiring and regulating, besides the outward act, the inward principle, motive, feeling, and intent. All that a man can do physically will not constitute the true piety and morality of the Gospel; nor all that he can feel, however warmly, however disinterestedly, however assuredly. Deeds must flow from, and be regulated by, an understanding and a heart right in the sight of God: feelings must be correct in principle, and strictly governed by the divine law in the end proposed by them, and in the mode and measure of their indulgence. Man's active nature needs the watch and ward of the principles and requirements of that law, to save him from that *mere doing*, which, as it has no connection with character, so neither has it with moral duty; and that *mistaken doing*, which draws from what is itself right either questionable or positively bad tendencies and influences; and that *perverted and essentially wrong doing*, which is the homage that the author of all evil so largely exacts from *unprincipled* men. And so, man's thinking and æsthetic nature needs the same care and control, lest it bend to the dark tyranny of superstition, or waste its energies in unmeaning indulgence, or exhaust its powers in enthusiastic extravagance, or wander away into injurious or ruinous theories and speculations, or imbibe corruption and depravity from the tortuous courses of irreligion and vice.

In the two great commandments, that we love God with all our heart, all our mind, all our soul, and all our strength, and love our neighbor as ourselves, on which, our Lord declares, hang all the Law and the Prophets—that is, depend upon them for all the blessings which they were designed to bring to our race—the like to which may now be said, on their own authority, of Christ Himself, and His Evangelists and Apostles:—in these two great commandments, we see the moral power, which, quickened, strengthened, and directed by the Holy Ghost, is God's instrument for thus guiding and governing our race, and thereby securing the great end for which "Christ gave Himself for us—That He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."[*]

In the passage at the head of this article, St. Paul magnifies, as the great principle of all religious and moral good, "CHARITY,"—αγαπη,—love—the very virtue required by our Saviour in the two great commandments, embracing both God and man. Without this, all knowledge, all understanding, all faith—much as they may puff up with ideas of spiritual advancement, experience, and assured interest in God's covenant of grace and salvation—are nothing; nor is there any value in miraculous endowments; for it is a part of God's mysterious way, that He has sometimes granted even these to the ungrateful and the evil; while false pretension to them in oneself, or the upholding of such pretension as a part of a system, no matter from how plausible a motive, is wicked departure from true religion. Without this charity—for the doing of the hands, no matter for how good an outward object, may have in it such alloy of principle, of feeling, of motive, as effectually to remove it from real worth of character, and even make it to minister to sinful delusion, or sinful purpose—without this charity even the giving of all one's goods to feed the poor, is nothing; nor, for the same reason, are a martyr's sufferings any thing without this greatest of all virtues. He is not Christ's faithful soldier and servant, nor has he any Gospel ground to hope for justification and favor with Him, who is not long suffering and kind; who is not free from envy, and vanity, and pride; who is not ever careful, in reference to all that is proper to the piety and purity of the Gospel, its truth and fairness, its humility and generosity, its gentleness and courteousness, its benevolence and charity, its cheerfulness and amenity, its discipline of mind and heart, not to behave himself unseemly; who is not unselfish in character and conduct; who is easily provoked; who is prone to think evil either of God's dispensations, or of his fellow-men; who will ever allow himself, be the proposed object what it may, to rejoice—to take pleasure in—what is itself wrong; who does not always rejoice—take pleasure in, seek, contribute to, abide by, the truth—the right—be the consequences what they may; or rather, strong and unyielding in the faith that in the dispensations of a just and truth-loving God, the truth and the right will prevail, and be shown to work for the best; who is not ever ready and desirous to cover and suppress the faults and infirmities of others;[†] whose cheerful trust in the providence and grace of God, whose generous mind, and whose honest conviction of his own need of the lenity and kindness of his fellows, do not make him ever ready and desirous to believe all things and hope all things that are good and charitable, that tend to peace and happiness among men, and to nurture the spirit of faith and hope and trust, enforced by the Saviour in that warning so fraught with practical wisdom and kind consideration, "Sufficient unto the day is the evil thereof;" who preserves not, in all things, however trying, a spirit of patient and faithful endurance.

Such is the Christian pattern given in the Gospel. No piety is evangelical which does not conform to it; and no knowledge which is not thoroughly imbued with it. No faith is justifying which does not include it. No hope is valid which is not founded on it. The faith and hope of the Gospel can truly exist in that mind only which is governed by this *charity*; which, the Holy Ghost declares, is *greater than either*.

B. T. O.

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[*] Titus ii. 14.

[†] See Bloomfield on "παντα στεγει," translated, in our version 'beareth all things.'

For the Churchman.

MORAL REGENERATION.

Mr. Editor.—Our friend Mastix is one of the most agreeable writers in the world. His pleasantry is matchless and interminable. He can throw handfuls of hot spice into a paper, and then gravely declare that it is not meant for the *person* of his adversary, but only for his "*assertion* or *argument*;" as if the "assertion" could be separated from the assertor; and as if an "argument" could "vaunt his prescription," or ask "faith in my infallibility." Charming pleasantry, this! I tell him that the Homilies are not binding in everything; and aver distinctly that he may "freely," to help his cause, interpret one of them by the Christmas Collect; yet he alleges that I favored them when they furthered my views, and found them "incongruous, when they opposed me." Surpassing pleasantry; the "incongruities" he brings forward having no relation whatever to our subject, and I having treated the Homilies more favorably and, indeed, cavalierly, than, probably, any Churchman ever did! A very hardy impugner of Episcopacy calls it "*ridiculous*" to say, that Andronicus and Junia were Apostles; his respondent brings many respectable "names," not to answer an argument (of which, indeed, that point allows very little), but to extinguish the gross epithet "ridiculous," nothing more: yet Mastix quotes the string of "names" to cover his own illogicalness in putting "mere names" against reasoning. Brilliant pleasantry! all the more brilliant for its evincing a sadly lingering longing for the facilities of the "New York Directory!" Mastix denied that St. Paul regenerated the Corinthians, though the Apostle declared he had done so, and I affirmed that he did it "instrumentally:" but now Mastix, after roundly iterating his denial in the face of my *repeated* explanation, laughingly asserts, of my representation of the matter, "this made me very uneasy." Truly fortunate it is that this is pleasantry! And equally fortunate will it be, if his saying that my exposition "agrees very well" with his of Nov. 11, will bear a reference to that paper. Further pleasantry, and of the same sort, may be found in his treatment of my two quotations from the Fathers out of Suicer; whose work, not ranking with those written to further disputed opinions, is, in fact, an edition of extracts from their writings: by the mere *letter* of truth, such quotations are "second hand," but the *spirit* of truth distinguishes them broadly from the class usually so denominated. Nor did Dr. Jarvis intend his denunciation of "quotation at second or third hand," for appeals to the Fathers, made as I have made them. In what I gave from Clement Dr. Jarvis allows the modern use of the phrases, "regeneration," &c., which, I think, may be a set-off for the contrary opinion of Dr. Wall and Mastix, and all others who *must* explain such patristic language "in a *very metaphorical* way," or abandon the absolute restriction of regeneration to baptism.

I have before exposed enough of what I here call the "pleasantries" of Mastix; and, though far from enumerating the whole, I have now added *more* than enough to entitle me to take my leave of them. In all their abundance, they have not "propounded a thought or an argument" affecting, whether for support or demolition, the matter really before us. They run altogether in the line of *false issues*, a prominent one being—whether Mastix or Acernus is the smartest writer—whether the hare cannot double so adroitly and so perpetually as to put and keep the hounds at fault. This amusing spectacle shall have no further co-operation from me. And if my future omissions in this department brings on me, from Mastix and the spectators, the imputation of being vanquished, he shall be "heartily welcome" to the verdict, and they to the honor of rendering it.

Commenting upon Gregory of Nyssa, Mastix reaches the theory, that grace is *given* in baptism, and *taken possession* of by renovation. Will my honored opponent be offended if I here name again, though wintry sounds proclaim the "spring" to be yet far off, and vernal development a futurity—if I name again the maple leaflets. For, to *give* a gift without giving it into *possession*, is very like giving a *title* to it, or whatever else may be the lawyerly term; so that baptismal regeneration confers the *title* to "grace," and renovation (i. e., moral regeneration) receives the "grace" into *possession*. Add to this, that moral regeneration may, "squatter"-like, get possession (however invalid in itself) without a title, and you have the complete outline of the twofold-regeneration doctrine. I was sure of my man, though ignorant of his name, when I said I would trust Mastix' honor in exploring the Fathers; and I wish he would continue his researches, if this be a sample of the result;—we shall have maple seeds abundant as gold in California, maple seeds germinating to the very surface, the "gift of grace" actually dividing into *title* and *possession*. I fear not the reproach of taking such "quotations at second hand" from Mastix.

No fear need there be. Another evidence for the maple-seed, a plain proof of the need of one, is extracted from Gregory by my learned and honest friend. Gregory says of an unchanged man coming to baptism, and remaining unchanged afterwards, "in the case of these, the water is water, the gift of the Holy Spirit no where appearing in him who is born." The word "born" meaning of course *born again*, the sense of the passage is—that such a man *is* baptized and *is* regenerate, but in mere "water," without "the gift of the Holy Spirit,"—he has only an "external regeneration" at the font. That there was a floating idea of this extreme and unscriptural (1 Cor. xii. 13.) sort among the Fathers appears in quotations by Waterland from Augustine, who also ventures to say that "baptism may be without the Spirit": the passages, with others in contrast from Jerome, may be found in the "Essay on Regeneration", p. 84. And on the next two pages is a notice of Waterland's theory of 'an outward and relative consecration and dedication by the Spirit, in baptism,' of bad persons as well as good,—invented, apparently, to have a kind of baptismal regeneration *not* moral for the broad case, besides the baptismal moral regeneration to which only he allowed that term to be applied, and which he saw did not suit the case of baptised who persevere in their unsanctified heart and life. How much clearer and truer to scripture would be the sentiments of Gregory and Augustine, and, I will add, of Waterland too, had they perceived that regeneration to a conditional *title* may be as perfect in the bad as in the good, while regeneration to *possession*, and to an expanding possession, is a distinguishable and distinct proceeding!—I shall thank Contributor directly for another patristic specimen of the ubiquitous leaflets.

Mastix, I trust, will pardon me if I call puerile his harping on the demand upon me to define the terms I use, and explain my explanation of part of the 27th Article. I have said, that in baptism, every person, in both soul and body, and by the Holy Spirit, is completely adopted, and that that adoption is to a covenant, i. e., a conditional title to all the mercies of God through Christ here and hereafter, this change of state and relation to God being baptismal regeneration: is not this definite enough? I have also affirmed that the promises which the 27th Article determines to be "signed and sealed" in baptism, cannot be held to be performed or fulfilled at that same instant—slight or extraordinary exceptions not being counted, as the growth in moral regeneration, or its commencement, during the holy rite, or the completion of God's favor to the sincere recipient, should he die in the act of reception. The Article names two "promises signed and sealed" at the font, that of "the forgiveness of sins," and that of "our adoption to be the sons of God by the Holy Ghost" or regeneration. A "regeneration" having already been declared to be *conferred* in that sacrament, *this* regeneration, of which the "promise" is then only "signed and sealed," must be a different one, making *two* regenerations, which I call baptismal and moral. I can see no room for a further opening of my view of the Article, as involved in the subject under debate. And it has all along been spread before Mastix. Never had a controvertist a better right to say of his opponent, "the move is his."

"Contributor" has my thanks for his luminous essay and his friendly advice. But when men are in the very midst of a storm or a battle, it is too late to philosophize concerning the elementary nature of their struggle. Should he ever get into a predicament like mine, he will have the advannage of better preparation.

I particularly thank him for the remark of Chrysostom on St. Paul's "travailing in birth again" for the Galatians. That Father undsrstands the Apostle to mean, "ye need *another regeneration* and refashioning." The golden-mouthed preacher may never have seen the maple leaflets, but he obviously had a glimpse of their cabalistic import—he knew the thing, but not (probably) the emblem of the thing. The acute Contributor, indeed, would forestal such a result—"Chrysostom says only that they *need* it: he does not say that they were having it, or could have it." But the venerable orator speaks for himself, and he says enough, quite enough to make an eddy (for the shelter of my doctrine) in the alleged sweeping tide of Catholicism. When Contributor shall hear nurses tell sickly children, "ye *need* another birth of your mothers," instead of "ye need a physician," he will have a reason for diluting the unqualified assertion of the plain-spoken ancient bishop. Till language be thus changed, the patristic words declare that there is "another regeneration" besides that enjoyed by those who heard them; which "other regeneration" may have been the moral superadded to the baptismal, or a further moral new birth beyond that they had already.

With two new supports from Gregory, and one from Chrysostom, my theory is perceptibly gaining. I do not forget, however, that these are but collateral and adminicular, and that my only fundamental reliance is on the intangible word of God.

The "Sixth Richmond is in the field;" but I have little space left, and my poor combat is on rather lower ground than he has chosen—I do not like to fight on tip-toe. He, "Catholicus," is a very broad objector, faulting each of the terms, baptismal regeneration, moral regeneration, and even spiritual regeneration; in the latter case he and the Prayer Book collide. He stoutly proclaims that "the patriarchs and the Jews had no regeneration of any kind;" an extremely venturesome collision with "Moses and the prophets:" who write thus of the Israelites: "ye are the children of the Lord your God"—"the Rock that *begat* thee,"—"when Israel was a child . . . . I called *my son* out of Egypt."—this, before the law was given—"thou hast slain my children."[*] David, too, calls himself "the son of God's handmaid," the Church, thus making God his father, and himself regenerate. (See further the "Essay," p. 15, &c., p. 24, &c.) And when the Almighty, assuming the initial piety of the hearer, entreats, "*my son*, give me thine heart," it seems impossible not to regard it as having been formerly revealed and addressed to the patriarchs and all with them, as it certainly was to the Jews, and is now to Christians, settling the matter of "regeneration" along the whole line. But Catholicus is too sturdy for any feeble warfare, and so I leave him to fight unopposed.

With Christmas salutations to all,

Acernus.

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[*] Deut. xiv. 1, xxxii. 18. Hos. xi. 1. Ezek. xvi. 21.

THE CHURCHMAN.

New-York, Saturday, Dec. 30, 1848.

A correspondent inquires (we write from memory, having mislaid his brief note), what is meant by intoning the service, and what authority there is for the practice. It only occurs to us to say that intoning is a sort of reading; that is, reading in *one tone*, or so as (to use Johnson's most expressive definition) "to make a *slow, protracted noise*." If this be correct, as we believe it to be, the authority for intoning is resolvable into the general authority for reading the service; the rubric merely directing the service to be read, and not descending to any minute direction as to the tone or manner, which may be one or various, drawling or rapid, according to the judgment of the reader, the capacities of his voice, or the tastes (if he consult them) of his audience. The queries, however, are new to us, and we are open, if we have answered amiss, to the correction of any who are more competent to enlighten our readers on the subject.

The Desk Bible, for Grace Church, Brooklyn Heights—a beautiful folio, printed at **Oxford** for the Venerable Society for Promoting Christian Knowledge—can be seen at the Sunday School Depository, No. 20 John St. It contains all the Holy Scriptures and the Apocrypha.

Inverness, Scotland,
November 18th, 1848.

To the Editor of the Churchman:

During these exciting times, when new convulsions are shaking European society almost every week, and questions of the deepest interest are being agitated in Great Britain, I suppose that an occasional letter from this part of the world may be acceptable to your readers.

The Bishop of Exeter and his diocess are again before the public. About four years ago, St. Sidwell's Church, in the city of Exeter, was the scene of most shameful disturbances; and in this same Church there has again been a riot. Some serious persons in Exeter, it appears, are very much opposed to the use of the surplice in the pulpit, and there are also many Dissenters there whose delight it is to have a fling at the Established Church. Between these two bodies, so much opposition was manifested in 1844, that the incumbent of St. Sidwell's, the Rev. Mr. Courtenay, was compelled to give way and abandon the surplice. Now I think that, in taking this course, Mr. Courtenay certainly showed his good sense; although there cannot be a doubt that the surplice alone was used in the primitive church. It would be very sad, that well-meaning members of the establishment should be alienated from the Church Catholic by a matter of so little moment as the color of an ecclesiastical robe. In my own Chapel here, I preach in the surplice in the morning, and in the gown in the evening; and this suits all parties wonderfully well. This was the practice of my predecessor. In St. Sidwell's, Exeter, however, a Mr. Ingle has revived the old subject of contention by preaching in the surplice; and the wise men of that ancient city appear to have regarded this as "the white bag of defiance." On the evening of the Sunday before last, the Church was thrown into confusion by hisses, whistling, and other noises, such as are sometimes heard in a theatre or at a contested parliamentary election. There was a mob at the door and in the Church, ready for mischief. The Mayor and a detachment of constables at length arrived. The tumult was put down, and the contest has been transferred to the Bishop and the newspapers. Dr. Phillpotts, of course, instantly set about an investigation, which resulted in his acquitting Mr. Ingle of blame, seeing that he acted conscientiously, though he questioned his discretion. Afterward, however, his lordship wrote a letter to Mr. Ingle, from which I make the following extract:—"so far as appeared on the inquiry, I saw nothing on your part to disapprove; but, on the contrary, I had great pleasure in hearing high and uncontroverted testimony borne to your discreet, temperate, and peaceful demeanor on that very trying occasion." This leaves the matter exactly where it was. The Bishop declines to interfere.

We hear nothing further about the contemplated change in the Prayer Book of the Church of England. Perhaps Archbishop Sumner has abandoned the scheme; or perhaps the current rumor was without foundation.

The Right Rev. Dr. Low, the aged Bishop of Moray and Ross, is about to apply for a coadjutor, or *Assistant*-Bishop, as you say in the American Church. Some of us think that Bishop Ewing ought to be translated from the diocess of Argyll and the Isles, as his weak health totally unfits him for that widely-extended see. Others think that the Rev. Mr. Eden, who preached the sermon at the consecration of Bishop Trower, would make a good Bishop. I should decidedly prefer a Scotchman. May God direct us in this important election!

The ecclesiastical condition of Scotland is at present such that I think the Church *must* make progress. There are very few able men left in the established Kirk; almost all the ministers of talent and energy have joined the *Free* Kirk, which is a dissenting, unendowed, voluntary association of recent origin. The disturbances among our Presbyterian friends, which began at the "Disruption" in 1843, have disgusted thousands of the most pious persons in that communion; and they are groping after some "more excellent way," in which they may enjoy the blessings of unity and peace. May the present generation of Scotchmen profit by the history of their fathers!

Great efforts are being made by some of the Liberals in London and Dublin, to procure the permanent endowment of the Popish Church in Ireland. This is a knotty point. "Episcopacy is established in England, because the majority of the people are Episcopalians," say they: "Presbyterianism is established in Scotland, because the majority of the people are Presbyterians; and Popery ought to be established in Ireland, because the majority of the people are Papists." In fact, the advocates of Establishments find it difficult to answer this argument. But there are some grievous mis-statements promulgated by the Dissenters both in England and Scotland, with regard to the Establishments. The Church of England, they say, is paid by the state. This is not true. The Church of England has inherited certain property from past generations; and the state merely protects her in the enjoyment of her property, just as it would protect an individual. It would be common robbery to take this property from the Church, just as it would be robbery to take my purse out of my pocket. But it will be a bright day for the Church, when she dissolves her connection with the state entirely, and take her ground as a private corporation, claiming merely the protection of the state for the security of her private property. The Kirk of Scotland is not paid by the state. But there is this difference in her case: she, as a corporation, has been put in possesssion of property wrested by force from another corporation with which she never had any connection. This robbery was sanctioned by Act of Parliament; but of course it is robbery still. Churchmen, however, alone have any ground for complaint. Presbyterians cannot justify this public breach of faith with the departed worthies who left their property for the use of the Church Catholic.

Another insurrectionary movement has been detected in Ireland. On the night of the 8th inst., a large body of constabulary, with some military, proceeded to a place near Clonmel. There they found about 1500 men engaged in drilling. Some were armed; but the first glance of the police put the confederates to flight. Seventeen men were captured, apparently without resistance. There are rumors of extensive organization, with a view to rescue O'Brien and the other convicts. All such efforts must prove abortive. The poor Irish seem to be infatuated. Popery has been the ruin of their nation. They are kept in such degrading ignorance, that they become the easy dupes of any plausible demagogue who attempts to inflame their hatred against their British neighbors. The causes of their misery are not in the British statute-book, but in themselves.

The ex-royal family of France have narrowly escaped being poisoned. The other day, they all fell sick after dinner, and the water, when analyzed, was found to be impregnated with unwholesome matter. No democrat or assassin was at work; the danger arose from the decomposition of the copper or lead of the conduit-pipes and reservoirs, by which Claremont is supplied with water.

Berlin is, perhaps, next to Paris, the leading city on the continent. The dreadful fate of Vienna has, indeed, for the moment, turned all interest toward Austrian affairs; but the fate of Germany, notwithstanding the existence of a General National Assembly at Frankfort, is felt by all to depend upon the Parliament now constituted in Berlin. The population of this city has of late years rapidly increased; it now amounts to 350,000. The city is about equal to New York in size and population; but there is little stir or bustle in the streets—nothing to indicate a great and thriving capitol. No doubt, however, the appearance of the city has greatly changed since the revolution in March. All the nobility and wealthier citizens have betaken themselves to their country seats or the provincial towns. The state of parties at the present moment is such as to confound all one's ideas with respect to the means of establishing a constitutional government. The whole population of Berlin is divided into two parties; and neither will allow the other to do right. The Conservatives are too conservative; and the Democrats too democratic. There is no centre—no one man on whose wisdom both parties will rely. It requires no common hand to guide the affairs of Prussia at the present moment. The intolerable anarchy which prevails in Berlin, *must* be put down by coercive measures.

On the 4th inst., Vienna was perfectly tranquil. The barricades had been nearly all removed. A permanent court-martial was appointed, and several prisoners had been shot. All foreigners, who cannot give a sufficient reason for their residence at Vienna, are to be expelled. No person is suffered to leave or enter the city without a permit. The garrison is to consist of 30,000 men. The gasometers being destroyed or damaged, and the city left in darkness, the Town Council have published a notice calling upon all inhabitants to place a lantern at their doors at sunset. The loss of the troops is said to have been 2000 killed and wounded.

Prince Windischgratz, the Generalissimo of the Austrian troops, is exceedingly rich, and descends on the maternal side, from the celebrated Wallenstein. Chivalrous and brave, his devotion to the imperial family is unlimited, although he has instituted a process against that family for the renewal of the name, and the restoration of the property of Wallenstein. He was decorated with the cross of Maria Theresa for heroic bravery in 1814. His age is sixty-two.

The question of the Presidency employs all France in hope, fear, and speculation. The National Assembly has had some long discussions on what is termed by courtesy the Budget of 1848: but the leading men have shown no readiness to engage in a deep and thorough investigation of the financial condition of the young Republic. If a strong and regular government succeeds to the weakness and confusion of the present regime, one of its most important duties would be to sound the depths of this void, and to endeavor to restore the finances of the country to their proper equilibrium, when the national credit shall have regained sufficient stability to render it possible to charge upon the permanent debt the cost of these revolutions. At present it is Pelion upon Ossa—the reckless extravagance of the revolutionary administration superadded to the improvident confidence and expenditure of the monarchy, until France finds herself loaded with an amount of burden unknown at any former period of her history. Alas! poor godless France! Satan is indeed *sifting her like wheat*. You have heard of the new worship about to be established at the Pantheon.

The Duke of Argyll's new work, entitled "Presbytery Examined; an Essay, critical and historical, on the Ecclesiastical History of Scotland since the Reformation," has created, as the booksellers say, "quite a sensation." His grace belongs to the Arnold school; yet the pupils differ widely, on many points, from the Master. There can be no doubt that Dr. Arnold, and still more, Dr. Arnold's "Life," have exercised a most marked influence on many of our public men; and, among others, on Lord John Russell, Earl Grey, and the Duke of Argyll. Their "Church of the Future," (as the Chevalier Bemsen calls it), is quite a different thing from the Church Catholic, as established by the Apostles. The Church, in short, is to be *the Nation*, associated for religious purposes. His grace considers Presbytery, as exhibited in Scotland, to be a very near approach to "the Church" of Dr. Arnold. He condemns, however, its illiberality toward "Black Prelacy," and its use of such terms as "*the power of the keys*," "*Church censures*," "*Christ's crown and its rights*," &c.; and he denounces the teadency to schism, which the Kirk has exhibited during her whole history. But it is evident that this flaw in Presbytery is fatal to its identity with "the Church" of Dr. Arnold and his disciples. Their aim is after a Church, which shall be but an *alter ego* of a Christian Nation: but their vain endeavor is to erect such an edifice upon a human and conventional basis, thus placing the Church far lower than the state, so far as any divine sanction is concerned.

Bishop Skinner, the Primus of the Scottish Church, has appealed from the Outer to the Inner House of the Court of Session, against the decision of the Lord Ordinary, *that the Court has jurisdiction in the action raised by the Rev. Sir William Dunbar against his diocesan for excommunicating him*. This is a very important case. Sir William Dunbar is an open schismatic; and, if a Bishop can be fined several thousand pounds (or even one penny), by a *civil* court for exercising his *spiritual* jurisdiction in excommunicating such a person, there is an end to religious freedom. All denominations are interested in seeing the decision of the Lord Ordinary reversed.

The Bishop of Gibralter has addressed a letter to the Archbishop of Canterbury, calling attenti n to the fact, that Whitsunday 1849, will be the Tercentenary of the English Prayer Book. His lordship suggests that "it should be specially observed as a day of Thanksgiving and Jubilee in our Churches throughont the whole extent of the British Empire." But my space prevents me from adding more at present.

M.

New Publications.

The Architect, *by W. H. Rawlett*. Vol. II. Nos. 4 and 5: 50 cts. per number. Dewitt & Davenport.

Some months have elapsed since our notice of the last number of this extremely useful and interesting work. And we are happy to find the present numbers maintain the original high character of the preceding.

No. 4 contains (for the text which is uncommonly well done), an agreeable paper on Venetian architecture, and a pleasing description of Waldric Cottage, in New-Jersey. In the way of Illustrations, there are two pages of Designs of Italian Villas, and four of drawings of interior plans, &c.—with specifications, full and exact, for the professional artist or the amateur builder.

No. 5 includes a delightful paper on Cottages, and living cottagely (a term appropriately borrowed from Bishop Taylor), with designs of cottages in the English style, and the usual number of plans of interiors, specifications, descriptions of the plates, &c.

This publication is one of intrinsic value, and should be cherished not only for the information, both to the eye and mind, so pleasantly and skilfully presented but also by way of a means to counteract the current vicious habits and systems of architecture, and to substitute such as are more agreeable to a well-instructed taste and to the ideas of true comfort and elegance in living.

The Vast Army, *An Allegory*, by Rev. Ed. Monro. Stanford & Swords. p. 145. 18mo.

Allegory is perhaps the most attractive guide in which truth, religious or moral, can be apparreled. Children, particularly, are more delighted with "truth severe, in fairy fiction dressed." From the earliest fable, that of Jotham, down to Æsop and Bilpai, Lockman and Phedrus, Laputaine and Gay: from the inimitable parables of the New Testament to the almost inspired work of Bunyan, this mode of addressing the mind, and especially thot of the mass of children, has always been popular and effective. The greatest poets, too, as Dante and others, have in their exquisite employment of this form of composition (not the mere figure of rhetoric, alone) fascinated the dullest souls, by their vivid pictures of truth and beauty. The author of the present volume has been highly successful, heretofore, in similar works, and the volume before us sustains his reputation in the same department.

Story of Little-John. 204 pp. 12mo Appletons.

A moral and domestic tale, from the French of M. Charles Jeaunel, translated by F. G. Skinner. It is dedicated to American mothers, with the assurance of its worth and practical value. The author is Professor in the Royal College of Porteirs, who wisely addresses the minds of young children, in an appropriate way, to commence early their education and training.

From *G. P. Putnam* we have poetry in pamphlets, a homœpathic style of administering the precriptions of the Muse. Three elegant booklets of verse, by *Rev. Ralph Hoyt,—Old and Snow*, both of which we are happy to find, have reached a fifth edition already.

To Mary—*A Winter Retrospect*, a pendant to Snow,—and The Last Vendue, *a Sketch of the Passing Times*, are the new efforts of this pleasing poet, whose first early pieces we have repeatedly expressed our high opinion of before, and which we still think are superior to anything he has produced since.

Holiday House, by Miss Catharine Sinclair. p. 318. 18mo. Appletons.

A Series of Tales, by the authoress of Modern Accomplishments, &c., reprinted from the fifth London edition. A pleasing collection for young people.

Stanford & Swords have published an edition of Cecil, in an elegant form, two small volumes, gilt edged, and handsomely bound. It is pronounced, by those who have read it, scarcely inferior to Robinson Crusoe.

History of Alexander the Great, by Jacob Abbott. p. 278. 18mo. With Engravings. Harpers.

Another of Mr. Abbott's histories for the young.—Grecian History is safer, as more remote and comparatively a neutral field, for modern compilers than those penned too near their own times, and inviting a discussion of principles, where they may not be altogether unbiassed. This is a very neat volume, and written, like the other histories from the same writer, in a readable style.

The Parables of Our Lord. Appletons.

A gem as regards all the mechanical accessories of an elegant gift-book. The matter—the immorta and Divine Parables: the manner exquisitely tasteful and luxuriant. The Parables include—The Prodigal Son, The Sower, The Tares, The Two Debtors, The Good Samaritan, The Rich Fool, The Barren Fig Tree, The Rich Man and Lazarus, The Pharisee and Publican, The Labourers in the Vineyard, The Marriage Feast, The Ten Virgins. The text is beautifully printed on cards, and richly illuminated in a style worthy of the subjects: while the binding is of that quality and elaborate workmanship, to charm the antiquary, or please the eye of the lover of literary elegancies. This volume, and the collection of the Religious Poets, lately issued by the same house, are the two works of theirs, we have seen, best adapted for presents, to the best class of recipients, for all seasons.

Acton; *or, The Circle of Life*. A Collection of thoughts and observations, designed to delineate Life, Man, and the World. 18mo. p. 384. Appletons.

A collection of epigrammatic sentences, and philosophical maxims, somewhat after the manner of Lacon, though with the advantage of a more exact method. In general they display more accuracy of thought and terseness of style: evincing, sometimes, subtlety and renfiement of reflection, couched in a manner noticeable for point and nicety of expression. The book is an arsenal of moral topics, a repertory of remarks on all manner of subjects. This class of works, from the time of the author of Proverbs and Ecclesiastes, has always had admirers. The form of writing provokes thought: is the most suggestive of all aids to reflection.

It is but an act of justice, at the present season, to recommend those in search of rich and elegant book presents, to the ample and recherche collection of the Messrs. Appleton, whose store is a treasure-house of fine things. Messrs. Stanford & Swords, also present a tempting array of good old books for the student, and pleasing juveniles for the youngfolks. Huntingdon & Savage offer a very full assortment of school books, of every description. Mr. Fanshaw has added largely to his stock of good and elegant books. The Sunday School Union display a most attractive catalogue of children's books.

Biblia Hebraicæ: New York. *John Wiley*. 1848. 8vo.

To Mr. Wiley belongs the credit, we believe, of having published the first Hebrew Bible in this country. It is almost a *fac simile* of the well known, beautiful, and much approved edition of Hahn, from the Leipsic Press. It has been brought out under the supervision of Mr. Isaac Leeser, a Jewish Rabbi of Philadelphia, aided by the Rev. Joseph Jaquett a learned Presbyter of the Church, who have bestowed very great pains in correcting the errors which were found in the German copy, and in making this edition as accurate as possible. For this reason as well as for its paper, clear type, and neat binding, we trust that the American Hebrew Bible will prove a favorite one with American scholars.

Diaries and Daily Journals, for the year 1849.

Messrs. Francis & Loutrel have published these very convenient memorandum books in several forms and sizes, suited to the desk, the study table, or the pocket, They are well arranged, neatly bound, and of good paper. We advise our readers who need such an article to call at their store, No. 77 Maiden Lane.

AN OLD CHRISTMAS CAROL.

THE MOON SHINES BRIGHTLY.

The moon shines bright, and the stars give a light,
A little before it was day,
Our Lord, our God, he called on us,
And bid us awake and pray.

Awake, awake, good people all,
Awake and you shall hear,
Our Lord, our God, died on the cross,
For us whom he loved so dear.

O fair, O fair, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end,
Thy joy that I may see?

The fields were green as green could be,
When from his glorious seat,
Our Lord, our God, he watered us
With his heavenly dews so sweet.

And for the saving of our souls
Christ died upon the cross;
We ne'er shall do for Jesus Christ
As he has done for us.

The life of man is but a span,
And cut down in its flower,
We are here to-day, and to-morrow are gone,
We are all dead in an hour.

O pray teach your children, Man,
The while that you are here;
It will be better for your souls
When your corpse lies on the bier.

To-day you may be alive, dear man,
Worth many a thousand pound;
To-morrow may be dead, dear man,
And your body be laid under ground.

With one turf at your head, oh Man,
And another at your feet,
Thy good deeds and thy bad, oh Man,
Will all together meet.

My song is done, I must be gone,
I can stay no longer here.
God help you all, both great and small,
And send you a happy New-Year!

Attention is turned to the acknowledgment, in this week's Churchman, of contributions to aid in building up the Church at the interesting missionary station of Marianna, Jackson Co., West Florida. Nine years ago the Church was there organized, and, through the zealous attachment of a few Church members, has been preserved, without having ever enjoyed, till the present month, the labors of a missionary among them. One is now with them, and a small Church is about being erected with feeble means.—Any contribution to that end will be thankfully received, and promptly forwarded, as noted in the acknowledgment in another column.

On our fourth page will be found an able communication on Ecclesiology copied from *The Banner of the Cross*.

Clerical Changes.

Rev. Samuel C. Kerr has resigned the rectorship of St. Paul's Church, Woodville, Miss., for the purpose of recruiting his health by travel, previous to his contemplated return to Maryland next Spring. Letters and papers may be addressed to him until further notice at Church Hill, Jefferson county, Mississippi, care of Rev. David Kerr.

Rev. A. F. Olmsted has removed from Chapel Hill, and taken the charge of St. Bartholomew's Church, Pittsburgh, N. C.

Domestic Intelligence.

Western New York.—*Confirmation.*—On Sunday afternoon, December 10th, Bishop De Lancey held a special confirmation in Trinity Church, Geneva, when two persons were confirmed.

Standing Committee.—A meeting of the Standing Committee was held on the 14th inst., at which the Rev. James R. Davenport, as we learn, was recommended to the Bishop for Priests' Orders, and Theodore M. Bishop, Loren W. Russ and Moses E. Wilson, candidates, were recommended for Deacons' Orders.

At the same meeting, the Rev George Leeds, of Utica, was unanimously elected by the concurrent vote of the clergy and laity, a member of the Standing Committee, in the place of the late Rev. John C. Rudd, D. D.—*Gospel Messenger*.

Vermont.—On Thursday, the 14th of December, 1848, the Rt. Rev. Bishop of Vermont, consecrated the newly erected Church in Randolph, to the worship of Almighty God, by the name of Grace Church.

The services began at 11 o'clock, forenoon. The Bishop and the clergy in their clerical robes, being met at the Church door by the wardens, proceeded along the middle aisle to the chancel platform, reciting antiphonally the appropriate psalm. Arrived within the chancel, the instrument of donation was presented by the senior warden, and the sentence of consecration was read by the Rev. Josiah Sweet, Rector of Christ Church, Bethel. The consecration service being conducted by the Bishop, Morning Prayer was read by the Rev. Joel Clapp, D. D., Rector of Immanuel Church, Bellow's Falls, assisted in the Lessons by the Rev. John A. Hicks, D.D., Rector of Trinity Church, Rutland, which being ended, the Bishop preached a very appropriate and persuasive discourse, in vindication of the polity and worship of the Church, which was listened to by a large congregation, for a long time, with marked seriousness and attention. The sermon being ended, the Bishop proceeded to the ordination of Mr. E. F. Remington, late licentiate of the Methodist Church, to the Holy Order of Deacons—the candidate was presented by the Rev. George B. Manser, Rector of Christ Church, Montpelier. The Bishop was assisted in the administration of the Holy Communion by the Rev. Dr. Clapp. The house was crowded, during the protracted services, but none seemed disposed to retire, when permission was given to do so, before the administration of the Holy Eucharist.

In the afternoon, Evening Prayer was read by Rev. Mr. Manser, who also administered the sacrament of Holy Baptism to one adult and three children. The Bishop administered the apostolic rite of confirmation to two persons—the preface to that service being read by the Rev. Mr. Manser. The Rev. Mr. Sweet preached a very appropriate and impressive discourse, upon the duty of the whole congregation to kneel, *absolutely and flatly down*, in order to be considered, as in any sense, joining in the common prayers of the Church—which was listened to with great earnestness and apparent acquiesence in the plain and palpable truths put forth with so much simplicity of thought, and eloquence of feeling.

Thus ended the long continued and deeply interesting services of this day—long to be remembered in that little rural parish, where the good seed of the Church was sown long, long ago, by the venerable Bishop of Illinois. It is to the labors of this good man, and his brother, the late Hon. Dudley Chase, who long resided in the parish, and is now buried there, who was for some years first Chief Justice of the State, and then Senator in Congress, that this parish is chiefly indebted, under the good providence of Almighty God, for its present promising aspect. The parish have never before, except for a very short time, many years ago, had constant services, having had no house of worship, and usually attending the church at Bethel.

But since the first day of August last, when the first blow was struck, they have without any foreign aid, erected one of the most beautiful and Church-like edifices for public worship in the whole diocess. It is sixty feet in length, and thirty-six feet wide, having a vestibule twenty feet long, and six feet deep, projecting into the main building from the middle of the west end—over which is the organ-gallery, projecting into the church eleven feet. They have one of the very finest organs in the whole diocess, manufactured by Mr. William Nutting, Jr., who is the organist, and who gave the ground upon which the church is erected. Mr. Nutting is one of the most skilful organ builders, and one of the most beautiful performers in the country. And this instrument was manufactured expressly for this church, and is a model in every particular, or is so pronounced, by those skilled in such matters.

The Church has forty-eight slips, sufficient to seat two hundred and fifty persons, and what is more, so constructed that all *may* kneel, if they *will*, *towards the altar*. The altar is the principal object of attraction in the Church furniture, having a lectern upon each side, one for preaching, and the other for reading the lessons, and no pulpit.

The slips have no doors, and are wide and roomy, and are nearly all sold, so that the church was literally paid for, before the consecration. The lectern upon the north side of the altar is yet to be erected.

The exterior of the edifice is much after the model of the early English parish churches, with no separate tower, but a turret, rising from the west end of the main structure, and surmounted by a suitable wooden cross, which is the most prominent object in the exterior of the building, and at first, not a little grievous to be borne by many, who conceive that religion consists chiefly in the just abhorrence of altars and crosses, and in holding that the sacraments are mere ceremonies. We have great reason for thankfulness to Almighty God for his constant goodness and loving kindness to us.

The Rev. Mr. Manser held services in the new church on the Sunday following, and preached morning, afternoon, and evening, to very considerable and attentive congregations, who seemed impressed, and quickened in the sense of duty, by his judicious lessons, and happy mode of imparting them. Such arrangements have been made by the neighboring clergy that continuous services are expected, for the present, and until some permanent minister can be procured.

J. F. R.

Randolph, Vt., December 18, 1848.

Pennsylvania.—The following order of services for St. Peter's Church, Philadelphia, should have been annexed to the Pastoral of the Rector, which we transferred to our columns last week from the Banner of the Cross. It was accidentally omitted.

From the Banner of the Cross.

Outline of Sunday, Holy-Day, and Daily Services in St. Peter's Church, Philadelphia.—1848-9.

ON SUNDAYS.

MORNING, 10½ o'clock. The Morning Prayer, Litany, Sermon, and Holy Communion.
EVENING, 3½ o'clock in Winter (October to April,)
4 " " Summer (April to October.)

The Evening Prayer and Sermon. (Children Catechised on the last Sunday of the month, half an hour before the Evening Prayer.)

NIGHT. Four times a year, viz:

2d Sunday in Jan. at 7½ o'clock, when there is a collection for Missions.

2d Sunday in April, 7½ o'clock, when there is a collection for Diocesan and Parish Funds and Feeble Churches.

4th Sunday in June, 8 o'clock, when there is a collection for Bible, Prayer Book, and Education.

2d Sunday in October, 7½ o'clock, when there is a collection for Sunday Schools.—The Night Service and Sermon.

ON HOLY DAYS.

MORNING, 9 o'clock. The Morning Prayer.
NOON, 12 o'clock. Sermon, and the Holy Communion.

On the *greater* festivals and fasts, viz: Christmas, Circumcision, Epiphany, Ash-Wednesday, Good Friday, Ascension, and Thanksgiving Day, the Morning Prayer and Holy Communion, are at 10½ o'clock, as on Sundays. The children are catechised half an hour before the Evening Prayer.

EVENING. The Evening Prayer.

DAILY.

MORNING, 9 o'clock. The Morning Prayer.

Every Wednesday and Friday, 12 o'clock, the Litany, with a Lecture on the Psalms.

EVENING, 4 o'clock, in Winter, (Jan. Feb. Nov. Dec.)
" 5 " Sp'g & Fall, (M'ch, April, Sep, Oct.)
" 6 " Summer, May, June, July, August.)

The Evening Prayer. (A Lecture during the Holy Week.)

The Offertory on Thanksgiving Day will be appropriated to Missions among Seamen.

The Offertory on Christmas Day will be appropriated to Christmas Fund and Poor.

The Offertory on Ash Wednesday will be appropriated to Missions among Indians.

The Offertory on Good Friday will be appropriated to Missions among the Jews.

The Offertory on Saints' Days will be appropriated to the support of Daily Service.

To Correspondents.

Our reason for referring "Priscilla," to her Pastor, was, that we thought her difficulties could be more easily met in conversation than in print. For the same reason, we would now advise her to call on some discreet clergyman, and propound her queries to him.

We promised in our last a communication from Dr. Sherwood, but are obliged to defer it, though partly in type, to our next number.

"H.," "White," "A. Z.," "†.," "***," "Fides Formata," and "One of Three Hundred," are received.

Notices.

Protestant Episcopal Church Missionary Society for Seaman, N. Y.—A Sermon will be preached at St. Thomas's Church, N. Y., by Rev. Francis Vinton, D.D., of Brooklyn, on Sunday evening, 31st inst., on behalf of this Society; and a collection made, to aid the discharge of the salaries due the Missionaries of this Society.

Services to commence at half past 7 o'clock.

New York, December 30, 1848.

☞ A meeting of the New York Ecclesiological Society will be held on Monday, January 8th, 1849, at half past 7, P. M., in the Sunday school-room of St. Paul's Chapel—the Committee having decided to pass by the stated meeting, which falls on New Year's Day.

New York, December 30, 1848.

EMMANUEL CHURCH,
Corner of Prince and Thompson street,
Rev. Alexander S. Leonard, Rector.
Services at half past 10, A. M.; and 3, P. M.
December 9, 1848—6w

☞ A Fair and Festival, in aid of St. Thomas's Free Episcopal Church, Brooklyn, will be held at Gothic Hall, Adams street, (between Nassau and Concord streets,) on Thursday and Friday, the 28th and 29th December instant, to commence at 2 o'clock, P. M.

The Band from Governor's Island will be in attendauce.

Admittance 25 cents; children half price.

The special attention of our Brooklyn friends is invited to the notice that there will be at the Fair, a supply of the Life of Rev. Dr. Milnor, by Dr. Stone, just published.

December 30, 1848.

☞ The Church of the Redemption, in Eleventh street between 3d and 4th Avenues, is opened for Divine Service, on Sunday evenings, at 7, P. M. Pews are Free.

New York, October 21, 1848

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 12th inst., the Treasurer has received the following contributions:

From T R J, 3; St John's, Cohoes, N Y, 5; Christ ch, Gardiner, Me, 43; St James's ch, Arlington, Va, 25 43; St Andrew's, Meriden, Ct, 18; Rev Dr Wheaton, 10; St Luke's, Hope, N J, 1 68; St James's, Knowlton, N J, 1 95; St Peter's, Phoenixville, Pa, 4 18; St Peter's, Oxford, Ct, 4 50; St Timothy's, Massillon, O, 13 65; St James's, Lancaster, Pa, for Bp Kemper's jurisdiction, of which 5 is for a special object, 57; from St Paul's, Columbus, Pa, 4; St Paul's, Huntington, Ct, 6; Grace ch, Providence, R I, 25, for Me; general, 26—51; St John's, Essex, Ct, 5 78; St Michael's, Marrion, Ala, 8; St Peter's, Perth Amboy, 45; S S, 5; Grace ch, Henesdale, Pa, 11 70; St Peter's, Hebron, Ct, 9; St James's, Kingsessing, Pa, 79 70; Ladies' Missionary Sooiety, 5; St Paul's, Evansville, Ind, 5; Trinity ch, Apalachicola, Fa, 10 50; St Mark's, Islip, L I, 2; St Mark's, New Canaar, Ct, 7; St John's, Carlisle, Pa, 75; Christ ch, Bordentown, N J, a member, 6; Christ ch, Allentown, N J, 4; St Thomas's, Hancock, Md, 7; St Paul's, Greenboro', Ala, 9; St Andrew's, Monnt Holly, N J, 40; St Peter's, Paris, Ky, 14; Ch of the Advent, Cynthiana, Ky, 3; Zion ch, Pontiac, Mich, 4 50; Christ ch, Dayton, O, 15; St John's, Ohio city, 12; Christ ch, Hudson, O, 10; Christ ch, Savannah, Ga, 100; St Peter's, Tillotson, Buckingham co, Va, 10; St Bartholomew's ch, N Y, 257 90; St John's parish, Hagerstown, Md, 19 09; St Thomas's, N Y, 93 52; Ch of St Cornelius, Governor's Island, 1 87; Christ ch, Harford co, Mrs Sarah Michaels, 40; St John's, Bridgeport, Ct, 50; St Peter's, Morristown, N J, 29 33; St Matthew's, Madison, O, 5; Zion ch, Dresden, O, 5, Ch of the Messiah, St Mary's, Ga, 5 45; St Paul's, Concord, N H, 15 30; Christ ch, Little Rock, Ark, 23 45; Christ ch, Elizabeth City, N C, 2; for Bp Kemper's jurisdiction, 5—7; Trinity ch, Niles, Mich, 7; Triniiy ch, Michigan City, Ind, for San Augustine, Texas, 8 25; St George's, Harford co, Md, 10; St Paul's, Lynchburg, Va, for Fort Smith, Ark, 10; St John's, Stamford, Ct, 47 49; St John's, North Guilford, Ct, 6; St Thomas's, N Y, additional, 2; Trinity ch, New Haven, Ct, 77; St John's, Providence, R I, 100 68; Christ ch, Danville, Pa, 10; Rev Abraham Bronson, collections in Union parish, 5; Wakeman parish, 1 40; Ohio, for Dixon, Ill, 6 40; St Luke's, Racine, Wis, 12; Christ ch, Louisville, Ky, 21 40; St James's, Poquetanock, Ct, 10; Christ ch, Westport, Ct, 7 28; St Mary's, New Britain, Ct, 5; St Michael's, Trenton, N J, 35; St Peter's, Munroe, Ct, 3 08; All Saints', Paradise, Pa, 3; Zion parish, Frederick co, Md, 15; Grace ch, St Francisville, La, 30; St Michael's parish, Talbot co, Md, 16; Young Men's Missionary Society, of St Andrew's ch, Phil, for Madison, Ind, 50; Ill, 75—125; Christ ch, Tarrytown, N Y, of which 1 is from a neighboring S S, 31 52; St James the Less, Phil, near the falls of Schuylkill, 20; St John's, Huntington, Pa, 20; St James's, Piqua, O, 10; Christ ch, Alexandria, Va, 45, and a box of clothing; Trinity ch, Scotland Neck, N C, 25; Christ ch, Tarboro', N C, 18 61; St George's ch, New York, to be divided between Ohio and Maine, 222; St Bartholomew's ch, S S, Christmas offerings, half, 4; Grace ch, Camden, S C, 31; St James's, Great Barrington, Mass, 18 31; S S, 3; St Mary's, Ga, Ch of the Messiah, 4 50; Zion ch, Mendon, Ill, 3 20; Zion ch, Brimfield, Ill, half, 4 65; Jubilee College, collection, Advent Sunday, 20; Zion ch, Sandy Hill, 1 07; St James's, Fort Edward, 3 66; St George's, Beekman street, a female member, for a special object, 5. Total, $2278 98.

THOMAS N. STANFORD, Treas.,
New York, December 26, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 12th inst:

From S Cambrelling, Esq, for ed., China, 1847 and 48, 50; St James's ch, Derby, Birmingham, Ct, 5 35; through E W Howard, Treas, Providence, R I, Grace ch, Providence, for Greece, 25; Constantinople, 50; general, 27; St James's, Woonsocket, 8 81—110 81; family mite box, N Y, 1, 2 03, and 1; Miss Eliza Turner, 50; St Andrew's, Phil, omitted Nov 24, for China, 125; Greece, 50—195; G L R, W N Y, through rev Mr Irving, for Greece, 20; two friends, New York, through rev Mr Irving, for Africa and China, 200; Grace ch, Honesdale, Pa, through Bp Potter, 9 10; Christ ch, Elizabeth City, N C, for Constantinople, 7; do, colored congregation, 3—10; St Paul's ch, Augusta, Ga, 86 14; Christ ch, Macon, Ga, for Greece, 20; Ch of the Messiah, St Mary's, Ga, 5 48, of which 2 70 is from the penny offerings of the colored Sunday school, for Africa, Zion ch, Dresden, O, Africa and China, 10; St Matthew's ch, Madison, O, Africa and China, 3; St Andrew's, Phil, for Africa, 50; do, do, for ed, Africa, 20—70; Christ ch, Norwich, Ct, for Africa, 26 66; Sunday school, Christ ch, Gardiner, Me, for ed, Africa, 20; family mite box, 1; Sunday school, St Bartholomew's ch, N Y, Christmas offering, for Africa, 4; do, for ed, Sophia Bartholomew, Africa, 20; Christ ch, Winchester, Va, sewing society, for ed, of Lucy Balmain, Africa, 20; St George's ch, Beekman street, N Y, a member, for Africa and Creece, 10; do, do, two female members, for the same, 4; St George's ch, N Y, per Rev Dr Tydg, from the Mirsionary Association in the Duane st. S school, for Africa, 20; Zion ch, Sandy Hill, N Y, 1 30, and St James's ch, Fort Edward, N Y, 1 25. Total, $773 22.

J. SMYTH ROGERS, Treas.,
New York, December 26, 1848. No. 2 Park Place.

MARIANNA, WEST FLORIDA.

Received, to aid in building up the Church:

From a friend, $5; a Christmas gift, $5. Total, $10.

Wm. A McVickar, 8 Columbia College.
New York, December 19, 1848.

MISSIONARY COMMITTEE OF THE DIOCESS OF NEW YORK.

The Treasurer acknowledges, since his report of 12th inst., the following contributions, viz:

From "a member of St Paul's chapel, N Y, who had unfortunately left his purse at home on the day of rev Dr Higbee's sermon for the Missionaries, 20; Ch of the Advent, N Y, rev A B Hart, 2 45; St John's ch, Islip, rev Wm Everett, 6; St Paul's ch, Patchogue, rev Wm Everett, 1; St Stephen's ch, N Y, rev Dr Price, (special collection,) 77; St Luke's ch, Brooklyn, rev J W Diller, 11 05; Zion ch, Sandy Hill, rev S B Bostwick, 3; St James's ch, Fort Edward, rev S B Bostwick, 5 28; St Mary's ch, Brooklyn, rev J A Spooner, 10 17. Total amount, $135 95.

C. N. S. ROWLAND, Treasurer,
December 26, 1848. 55 Water-street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 11th of inst., the following contributions, viz:—

From Zion ch, N Y, rev Richord Cox, 12 74; Emmanuel ch, Brooklyn, rev Dr Vinton, 47 71; All Saints' ch, N Y, rev W E Eigenbrodt, 19 09; Zion ch, Sandy Hill, rev S B Bostwick, 1 50; St James's ch, Fort Edward, rev S B Bostwick, 4 22; Grace ch, New York, rev Dr Taylor, 220. Total amount, $305 26.

C. N. S. Rowland, Treasurer
of the Convention P. E. Church, N. Y.
December 26, 1848. 55 Water street.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 12th inst.:

Annual subscribers—From Miss Mary Roberts, 2; Mrs Henry Chauncey, 2; S T Skidmore, 3; Jno W Mitchell, 2; John Alstyne, 2; Wm M Benjamin, 2; William Betts, 2; E I Barrow, 2; F S Winston, 2; H E Pierrepont, 2; Robert Strong, 2; E Whitehouse, 2; A B McDonald, 2; Moses Wanzer, 2; J R Livingston, 2—31. Ch of St Cornelius the Centurion, rev Dr McVickar, 1 50. Total, $32 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, December 26, 1848 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 12th inst:

From A Painter, donation, 2. Annual subscribers—Sam'l T Skidmore, 2; J D L Walton, 5; J W Mitchell, 1; Wm Betts, 1; E I Bartow, 1; A B McDonald, 2; J W Winans, 2; J R Livingston, jr, 1—15. Total, $17

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, December 26, 1848.

The undersigned has received, with the lowliest sensibility, and gratefully acknowledges, a case of books, from an unknown benefactor, with the touching designation which follows: "For the Theological Library of Burlington College, from a friend, whose heart is filled with devout thankfulness to God, that its Founder's life is spared, for (if possible) 'better service to the Church and kingdom of our Saviour Jesus Christ.'"

G. W. Doane, President of Burlington College.
Riverside, December 16, 1848.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From "R," a half tierce of rice; from H D, a bundle of clothing; from "a friend," $15; from L P, a bundle of clothing.

Lot Jones, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.

New York, December 26, 1848.

SAILOR'S MISSION.

The undersigned thankfully acknowledges the receipt of the following sums, for the purchase of Prayer Books, and books for the Seamen's Library:

From a member of the Ch of the Annunciation, 3; John De Roesy, 5; T B Cummings, 5.

The Missionary has distributed within two weeks about 45 Bibles, accompanied with the Prayer Book and Sailor's Manual of Devotions. The Library numbers 125 volumes, of which about 10 volumes remain on the shelf.

N. B. Further donations are requested, and may be sent to Messrs. Stanford & Swords, Broadway, or Thomas C. Butler, John street.

D. V. M. Johnson,
In charge of Floating Church of the
Holy Comforter, foot of Dey street.
New York, December 18, 1848.

Died,

In this city, on the 29th of November, Susan Maria, wife of Elam C. Salisbury, of Troy, in the 32d year of her age.

Mrs. S. was one of the many who may ever bless God for having placed her in the way of early religious education. The principles she imbibed in her youth were her guides in her maturer years, and her comfort and support in the solemn hours in which she was expecting a summons from the world. Her life was not the less profitable to her friends and the Church for being spent in quiet retirement, and in the steady prosecution of the duties of a wife and parent. It won admiration for the sacred cause to which she was devoted, and, in a remarkable degree, occasioned her to be beloved by all who were permitted to become her associates. Endowed with an excellent mind, as well as with naturally strong attachments, she comprehended in all their details the beauties of the system of the Church, and in the constant and faithful use of that system consecrated her heart to the Saviour. The minister who first administered to her the holy sacrament of the body and blood of Christ remembers well how difficult it was to overcome her persuasion of unworthiness to approach the altar; but he remembers too that when the step was once taken, she would never absent herself when aware that the privilege of the sacrament was to be enjoyed. She lived a life of faith, and consequently her latter end was peace. Among the requests she made at the time she took leave of her weeping family, was one to the effect that her children should be brought up "in the nurture and fear of the Lord," and in the doctrine and fellowship of the Apostles, in the Church which she believed to be the Bride of Christ, and which, by happy experience, she had found to be indeed a "nursing mother."

Advertisements.

EDUCATION IN SCOTLAND.

The Rev. James Mackay, M. A., of King's College, Aberdeen, (formerly Rector of a Parish in the Diocese of Connecticut, and now colleague and successor to the Very Reverend the Dean of Moray in the pastoral charge of St. John's Church, Inverness,) offers to receive a few pupils from America, to be trained under his own eye at the Royal Academy. This celebrated school, which was established in Inverness in 1792, is one of the most complete educational institutions in this country. The Head-Master, Dr. Steele, ranks with the ablest Mathematicians in Europe; and the other masters are all distinguished in their particular departments.

When the students are prepared for the University, they will have an opportunity (if desired) of attending the regular curriculum at King's College, when they may graduate at the close of the fourth session. At the Scottish Universities, the length of each session never exceeds six months.

Mr. Mackay, if requested by parents or guardians, will take an annual tour with his pupils through the principal cities of Great Britain, varying the route each year. *Mr. M. resided for seven years in the United States*; and he has had long experience as a teacher.

TERMS:

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N. B. These terms, payable half-yearly in advance, include boarding, washing, books, stationery, and *all fees* at School or College. Clothing and travelling expenses will, of course, be charged according to the actual amount.

Application may be made to the
REV. JAMES MACKAY,
18 *Ness Bank, Inverness, Scotland.*

Mr. Mackay takes the liberty of referring to the Right Rev. the Bishop of Moray, Priory, Pitteneveem; the Right Rev. the Bishop of Argyll and the Isles Duntroon Castle, Argyll-shire; and the Very Rev. the Dean of Moray, Deanery, Inverness:

Also to the Right Rev. the Bishop of Connecticut; the Right Rev. the Bishop of Maine; the Rev. Dr. Ducachet, of Philadelphia; the Rev. Dr. Wainwright, of New York; and the Rev. Dr. Jarvis, the Rev. Dr. Croswell, the Rev. Dr. Meade, the Rev. Mr. Hallam, the Rev. J. L. Clark, the Rev. Mr. Cooke, the Rev. Mr. Coxe, the Rev. Professor Jackson, and the Rev. Mr. Everest, of the Diocess of Connecticut:

Also to Nathan Smith, Esq., New Haven, Conn.; Robert Trotter, Esq., of the Royal Bank, Liverpool; and James Wilson, Esq., Banker, Inverness.

Inverness, November 24, 1848—1y1tmi.3tm4p

FOR CHURCH CUSHIONS—Crimson, Maroon, Drab, Blue and Green Worsted Damasks—Now receiving a large assortment. Also, Moreens—all colors; Carriage Makers' goods,—Curtain Materials, Plushes, Velvets, &c., for sale by

F. S. & S. A. MARTINE,
Importers and Jobbers, 112 William
December 30—3m street, near John street.

FOR SALE—Two Pews in St. John's Church, unsurpassed for eligibility, known as No. 65, *Middle Aisle*, and No. 39 *North side Aisle*, (*body pew*.) Apply to Mr. N. Quackenboss, 147 Hudson street, St. John's Square, or to the Sexton. October 14—tf

HOLIDAY Presents—Daniel Fanshaw, Bookseller and Stationer 575 Broadway, New York,—

Has just added to his former stock a great variety of New, Ornamental, and Elegant Works, prepared for the Holidays. He has also added [just from Europe] an almost endless variety of Fancy Articles and Perfumery; ranging in price, from six cents to twenty-five dollars each. The public are respectfully invited to call and look at them.

December 23—2t

WANTED—The following Nos. of the *Spirit of Missions* to complete a set for a Public Library—Vol. II, No. 12, and Vol. III. No. 1; for each of which twenty-five cents will be paid by

JOHN WILEY, 161 Broadway, N.Y.
Dec. 30. 2t

Poetry.

For the Churchman.

RENUNCIATION.[*]

"Hearken O daughter and consider; incline thine ear; forget also thine own people, and thy father's house, so shall the King have pleasure in thy beauty for, He is thy LORD GOD and worship thou Him."—Ps. xlv. 11, 12.

Pleasant, where our childhood wandered,
Still to woo the sweet day dream,
List the brook that then meander'd
Echo still the wood-bird's hymn:
But afar, are rough ways, trying,
Mountain passes, bleak and bare,
In their midst the cross is lying—
Jesu, Master, Thou art there!

Dear the shelt'ring roof paternal,
All that makes the fond word 'home,'
Where Love tends her blossoms vernal,
And no blasts unkindly come:
But afar, is toil, exertion,
Other's burden aye to bear,
Scorn, perchance, neglect, desertion—
Jesu, Master, Thou art there!

Sweet our home's familiar voices,
Music to the heart's depths sent,
As that sorrows or rejoices,
Plaintive now, now jubilant:
But afar, a lone one's wailing,
Mingleth with a watcher's prayer,
Lulleth at that prayer availing—
Jesu, Master, Thou art there!

Jesu, Master, all forsaking,
Where Thou art to me is home,
Loss is gain Thy cross partaking,
Only bid Thine handmaid come!
Hence! whate'er my heart divideth,
Mine, no more, aught here I call,
In Thy love my soul abideth
Thou, my Lord, my King, my All!

N. Y. Nov. 20th, 1848. * * * *

[*] From an error in the arrangement of the verses in the first insertion of the above, we insert it again.

HYMN ON THE NATIVITY.

Gloomy night embraced the place
Where the noble infant lay;
The Babe looked up and showed His face—
In spite of darkness it was day.

We saw Thee in Thy balmy nest,
Bright dawn of an eternal day—
We saw Thine eyes break from the East,
And chase their trembling shades away—
We saw Thee, and we blessed the sight—
We saw Thee by Thine own sweet light!

She sings Thy tears asleep, and dips
Her kisses in Thy weeping eye—
She spreads the red leaves of Thy lips,
That in their buds yet blushing lie.

Yet when young April's husband-showers
Shall bless the fruitful Maia's bed,
We'll bring the first-born of her flowers,
To kiss Thy feet and crown Thy head—
To Thee, dread Lamb! whose love must keep
The shepherds more than they their sheep.

To Thee, meek Majesty! soft King
Of simple graces and sweet loves;
Each of us his lamb will bring,
Each his pair of silver doves.

CRASHAW.

Selected Matter.

From the Banner of the Cross.

ECCLESIOLOGY.

PAGANIZED CHURCH ARCHITECTURE: CROSS STYLE.

While the Editors of the Episcopal Recorder are piously warning the "conscientious members of our Communion" against the sinful waste of giving such beautiful and costly gifts to God as the Church of St. James the Less, and of the great danger we are in of "being plunged into Popish darkness," and "Mediæval superstition," by the revival of Christian architecture amongst us—they might just as well as not explain to the uninitiated the superior fitness of the heathen architecture of Greece, which is so awfully caricatured by many of our Churches, to edify the Church of God, and to keep it free from all superstitious and idolatrous associations.

I for one have made up my mind that it runs just about the same risk of being Paganized in this way as it does of being Romanized by the beautiful Church structures we owe to the good taste and piety of our forefathers. As the Recorder, however, may not be at leisure to take this matter up just yet, it may be just as well for me to say a few words to your readers about a very conspicuous feature of the style of Architecture I have referred to. I allude to those enormous uncouth doorways which are permitted to disfigure the fronts of more than one half of our city churches. It can hardly fail to be both edifying and interesting to those who admire them to know how they first came to be connected with the Pagan Temples from which, *a la Chinoise*, we have most unfortunately, and unmeaningly, copied them. The fact is, like our modern Church basements, they were meant for use, and not for ornament, by the architects who originally designed them. So far from having ever been admired by the Greeks themselves, they were universally regarded by them as an architectural blemish, and only tolerated upon the ground that they were indispensable to the due celebration of certain rites of idolatry. Apart from these they had no meaning whatever, and would never have been thought of by the ancient architects. The portals of Grecian Temples were necessarily made of a colossal size in order to allow sufficient room for the huge and magnificent cars which served upon great festival occasions to expose the sacred statues of Gods, and Heroes, to the gaze and adoration of the people, to pass thro' them, followed, as they always were, by large bodies of Priests, and officials bearing lofty banners, and displaying all the splendid symbols and apparatus of Heathen worship. Such, Mr. Editor, was the highly respectable origin, and the very edifying and significant use of these ancient doorways. Notwithstanding they have again gotten to be so much in vogue with those (to quote a favorite expression of the Episcopal Recorder) "who represent *a certain class of novel opinions* in the Church," it is yet a well-known fact of Ecclesiological history, that they were highly distasteful to the early Christians, who would not use them in their Churches, but contrived a more suitable kind of entrance, somewhat of the character of the modern porch, in their stead—and this solely upon the ground that they were felt to be too nearly associated with the form of those used in Pagan Temples, and with what was thought to be the worship of devils,—for they found it written in an old path Church Book which they much loved and prized,—"Little children keep yourselves from idols;—What agreement hath the Temple of God with devils;—Hate even the garment which is spotted by the flesh." Upon such grounds as these, the mammoth portal, as well as the whole of the chaste and beautiful columniated Grecian front, came to be discarded by the first Ecclesiologists. It is certainly much to be regretted that the Recorder has altogether forgotten to notice this fact in the course of its learned remarks upon the unfitness of the noble and beautiful Churches in which our English ancestors were accustomed to bend both their hearts and knees to God for either primitive or modern worship. May we not still look forward to its giving us a spare half column or so, showing how unnecessarily squeamish the early Fathers of Ecclesiology were upon such points, and the great superiority, after all, of Heathen architecture over any other for Christian purposes. A writer who has had the sagacity to point out that the Ecclesiological science of the fifteenth and sixteenth centuries was probably a little different from that of the first three or five, can certainly have no difficulty in proving whatever he likes. An article of this kind might do a great deal in the way of dispelling the narrow-minded and stupid prejudice of some, that the Anglican style is at least as rich in Christian expression as that of the old Pagan Greeks; and that the latter is not only *ante* Christian, but *anti* Christian too. I do not like to be telling tales out of school, but it will perhaps quicken the Recorder's zeal in this matter to know, that some of "the conscientious members of our Communion" it would take under its wing, have even now been led so far astray by "the Tractarian spirit of the day" as to be found whispering amongst themselves, that the too common practice of turning your back upon the Altar in God's House, in order to pray with your face toward the Paganized door-ways, of which I have said so much, would at first sight look almost as superstitious to the primitive Christians, could any of them be by to see it, as the opposite and almost exploded custom of facing the Chancel (even though it should be a fine large one like that of St. James the Less) during the whole time of public worship. It has also (the truth must out) been insinuated in certain quarters that, were any of the early Christians now alive, they would be quite as much puzzled at seeing Christianity and Pagan Architecture shaking hands, and wedded together, as some of the Recorder's friends recently were to know how the "cross readings" about the Church of St. George, and that of St. James the Less, came to be printed side by side in the same article. People will talk. And now, leaving the Recorder to turn this *on dit*, as it no doubt will, to the good of the Church, I will take the liberty of asking the charitable and orthodox editors a few simple questions suggested by the foregoing remark, which I have no doubt they will have the politeness to answer for the benefit of such "conscientious members of our Communion" as the "Mediæval Architecture" and "a Tractarian spirit of the day" might otherwise "plunge into total darkness." People may sneer as they will, but what would become of these poor people if they had not the Recorder to be "a lamp unto their feet" in such times as these? And now for my questions.

1st. How much more decent, and less superstitious, is it to PAGANIZE than to MEDIÆVALIZE the Temple of God?

2nd. How much less Evangelical is it to PETRIFY CHRISTIANITY by means of real stone Churches than to DIGNIFY PAGANISM by means of enormous mock wooden doors?

3rd. How much more respectful to God is it to face these doors than His Altar during prayer and the Consecration of the Holy Communion?

4th. What is the probable number of those who have been preserved from the jaws of Romanism by this approved antidote for Popery?

5th. If the esteemed brother, who does the withering articles against Ecclesiology in the Episcopal recorder, thinks the old Heathen Temples of Greece, big doorways and all, better models for Christian Churches than the costly and expressive ones which our fathers of the middle ages built in honor of the Triune God—is it not barely possible that he may just now have a beam in his own eye, which must be pulled out before he can hope to see very clearly to take away the mote which is in his brother's eye?

The only answers which *can* be given to these questions will be of course self-evident to most minds; but the benighted "old path" people, for whose information they are put, are a stupid and perverse set, where anything relating to Evangelical knowledge, "cross-readings" and cross styles of architecture is concerned, and must therefore have the truth told them in plain Saxon, and not left to think for themselves. The enlarged charity and known Orthodoxy, therefore, of the Episcopal Recorder may soften them down into a better way of thinking, if it will only keep on talking to them a little while longer in a firm tone, "without getting at all 'cross,' but doing and saying everything in charity" as heretofore. Such a course, steadily persevered in, would no doubt do much, in the course of time, to make some of the leading principles of that paper triumph over Chhurchmen—especially where matters of Christian taste and architecture are concerned.

J. B. C.

P. S. Some impertinent "old path" people are now and then silly enough to ask why huge sham wooden Bibles are preferred to modern-sized real ones, in some of our anti-ecclesiological Churches; and how much more rich in symbolical expression these are than such as may be read to the people. Curious calculations, too, are afloat as to how much the Church of God has been impoverished by St. Mary pouring the oil of Spikenard, *very precious*, upon the Saviour's feet, *against* the far-sighted, wise and charitable advice of Judas Iscariot, who would have sold it for the benefit of the poor. Some even go so far as to say that this inconsiderate act of Mary, having been preached by the Saviour's especial appointment "for a memorial of her everywhere throughout the whole world" for more than eighteen hundred years, has, in that course of time, been blessed by God many thousand fold more to the good of the poor, and to open to them the hearts and coffers of the rich, and even to build them Churches, than if the counsel of Judas Iscariot had prevailed. So, too, it is argued, that God may, and no doubt will, bless the fine little Church of St. James the Less, in the course of the centuries it seems destined to last, to "put it into the hearts of his faithful people" to do more "for the poor and needy," and even to give Him more sweet temples of the same kind for His glory and their good than they would otherwise have done. To be sure, a stone Church seems an unlikely instrument to effect this. So DID THE OIL OF SPIKENARD. At least so argue some of the "conscientious members of our Communion," whom the Recorder has pledged itself to set right. How effectually this might be done, were there any way of getting at the probable number of poor who will be ultimately starved; of the souls that will be finally lost; of the Churches which will not be built; of the African, Chinese, and Kamschatchian missions which will have to fall through, on accout of fifteen thousand dollars having been wasted upon a pious gift to the same blessed Redeemer who graciously accepted that of Mary, out at the Falls of Schuylkill? But, Mr. Editor, these Tractarian perverts, who have so rudely shocked the delicately-strung nerves of your charitable neighbor, do not stop even here. It is said by them, that this Church, just as it is, may, in the long run, do as much more good than the ten rough brick and mortar ones which the Recorder obligingly offers to put up for the same money, as the pious act of Mary has, in the long run, done more good than if the feet of ten poor people had been anointed, instead of the Saviour's, with some commoner kind of ointment, for which her costly and much-censured gift might have been exchanged; and again, that as the Saviour said to those who would have held her hand as she poured her pious offering upon His feet—"LET HER ALONE"—so would he now rebuke those who would stay the hands of those who build Him such Churches as that of St. James the Less, were he still with us in the flesh. Such wild and un-orthodox fancies as these are already getting to be firmly rooted in the minds and hearts of such "conscientious members of our Communion" "as walk by faith and not by sight," and the Recorder certainly owes it to the side it has taken to put them down. As the hint comes from one who leans so much the Recorder's way, as I evidently do, I hope it will be taken. As these remarks, Mr. Editor, have, strictly speaking, nothing to do with the principal subject-matter of the foregoing article, and yet ought not to be overlooked, I have thought it best, upon the whole, to throw them out to your neighbor in the shape of a postscript.

J. B. C.

CHRISTMAS.

Of Christ cometh Christmas, the name with the feast,
A time full of joy, to the greatest and least,
At Christmas, was Christ our Saviour, born,
The world, through sin, altogether forlorn.

At Christmas, the days do begin to take length,
Of Christ, does religion chiefly take strength;
As Christmas is only a figure or trope,
So only in Christ is the strength of our hope.

At Christmas, we banquet, the rich with the poor;
Who, then, but the miser, but openeth his door?
At Christmas, of Christ many carols we sing,
And give many gifts in the joy of that King.

At Christmas, in Christ we rejoice, and be glad,
As only of whom our comfort is had;
At Christmas, we joy altogether with mirth,
For His sake, that joyed us all at His birth.

At Christmas be merry, and thankful withal,
And feast thy poor neighbors, the great with the small;
Yea, all the year long, to the poor let us give;
God's blessing to follow us whiles we do live.

TUSSER.

Advertisements.

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In preparing this volume, our principal aim was to offer to the American student of the German a work which would embody all the valuable results of the most recent investigations in German Lexicography and which might thus become not only a reliable guide for the practical acquisition of that Language, but which would not forsake him in the higher walks of his pursuit, to which its literary and scientific treasures would naturally invite him. The conviction that such a work was a desideratum, and one which claimed immediate attention, was first occasioned by the steadily increasing interest manifested in the sthdy of the German by such among us as covet a higher intellectual culture, as well as those who are ambitious to be abreast with the times in all that concerns the interest of Learning, Science, Art, and Philosophy.

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NEW ORGAN of Annunciation Church, New York, Rev. S. Seabury, D.D., Rector.

At a meeting of the Vestry, held October 2d, 1848—Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and aprproval of the same—

Reported, That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptance of the Organ, and move a vote of the Vestry commendatory of the instrument and of Mr. Jardine as the constructor thereof.

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The Committee offer the following resolutions:

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct department of Mr. Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder.

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December 16—tf

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December 16—3t College of St. James. P. O., Md.

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THOMAS C. BUTLER, Agent,
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November 18—8t

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December 2—1t$

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Cheshire, December 16, 1848—3t$

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July 8—3m

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NOVEMBER, 1848.

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